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Animadversions on the Elements of Christian Theology, by the Rev. George Prettyman, D. D. F. R. S. Lord Bishop of Lincoln. By William Frend. 8*vo*. *Pp*. 152. 3*s*. *Ridgeway*. 1800.

AFTER the title-page is inserted a catalogue of the author's former publications, scientifical, epistolary, and political, without mention of his pamphlet "On Peace and Union." Whether the impression is exhausted, or never rose into requisition, is a private concern.

Of the twenty-one letters, which comprehend these Animadversions, the titles follow:—

I. Introductory letter. Reasons for writing—Shameful system of two divines reprobated—The bishop's opinion of subscription to articles—The author's excuse for abstaining from long quotations.

Letter II. BAPTISM. Vulgar prejudices on christening—Disputes on baptism—Difficulties on the subject—Bishop's solution of them—Examined by scripture—Bishop's interpretation of a Greek word—Baptism can be performed only by dipping.

III. Christians divided on the extent of the baptismal covenant—Its perpetuity maintained by a great majority, on two specious arguments—Grounds for the rite among the Jews and Christians—The end of the world, in the baptismal precept, a mistranslation—Advantages from our ignorance in the apostolical and following age—Reasons for the cessation of baptism with the apostolical age—Baptists worthy of great respect.

IV. EXCOMMUNICATION. Mischiefs derived from it—Sentiments of the church of England on this subject—Derivation and meaning of the term—Right to excommunicate—Who ought to excommunicate others, or to excommunicate themselves.

V. How to treat an excommunicated person—Heathens and publicans—Dangerous opinion of the bishop—Consequence of the civil power interfering with excommunication—Christian excommunication—The writer's and bishop's excommunicating each other.

VI. AUTHORITY. Difficulties of the early protestants—The bishop and the writer heretics—The church of England's decision right—Abuse of authority—A curious instance—Question to the bishop.

VII. The famous fires in Alexandria and London—The writer takes a journey—Is much abused on the road—Finds the early fathers—Different ways of travelling—Some very strange parties galloped over a great number of people.

VIII. EPISCOPALIAN, PRESBYTERIAN. Derivation of the words church, bishop, presbyter—A long ladder—Uninterrupted succession of the bishops, where—Alliance of church and state—Alliance of kirk and state—All christians equally priests—But a public reader or teacher may be useful.

IX. THE LORD'S SUPPER. Fables, according to the bishop, dangerous, deceitful, and blasphemous—The Lord's supper in its origin, how changed—Not a supper, but a feast upon a sacrifice.

X. Invasion of the king's prerogative—Objections to the perpetuity of the rite—Use and abuse of it.

XI. THE TRINITY. Unchristian disputes on the subject—Jewish opinions of the oneness of God—Belief nominal and real—Archbishop Secker—Artist's widow—Hindu Trinity.

XII. Erroneous judgment—Singular use of language, instanced in the Norfolk dialect—Did not lead the Jews into error—And is not an apology for the sons of Japhet.

XIII. Search after the Trinity in the New Testament—Three passages examined—Nine persons in the Trinity—Trinity not found by the bishop either in the Old or New Testament.

XIV. JEWISH SLANDERS. Jesus not God till he was thirty years old—Made himself God afterwards, if we believe the Jews—Denies that he ever made himself God—The Jews put him to death against their law.

XV. THE SON OF GOD. Son of God an appellation common to a great part of the human race—Adam and Jesus in a more appropriate manner sons of God—Jesus the son of God, but not the son of himself.

XVI. BEGINNING OF ETERNITY. Eternity of the earth—Humiliation of God.

XVII. HOLY SPIRIT. A spirit brooding over matter not the Holy Ghost—The holy spirit a thing given—Procession of the holy spirit—The holy spirit allowed by the bishop to be a quality.

XVIII. THE THREE WITNESSES. A verse in the English Bible spurious—Hopes that the bishop will continue the examination of the scriptures.

XIX. SIN OF BEING BORN. Predestination—Newspaper heresy—Mother and child—Bishop's babes—The women puzzled—Suspicion of episcopal heresy—Author's opinion of the five points.

XX. HERESY. Heresy! Heresy! Heresy! Profane swearing a very idle custom—The bishop and the author agree—The church of England point blank against them both—Bishop's violent language against the church—It is safer for one man to steal, than for another to look over the hedge.

XXI. CONCLUSION. The bishop and the author convicted—Can any one be a member of the church of England—Wisdom of the articles for christian communion.'

Such are the contents of the *Animadversions*. From his communications it will be easy to know the man. As a specimen of his sentiments on the first subject of discussion, we copy a part of the second letter.

'MY LORD,

'A ceremony was performed on us both, when we were very young, by which we are supposed to become Christians; and from this strange idea the word *christening* took its rise in our language. To myself, the actions of my nurse are of little importance; and having surmounted vulgar prejudices on this subject, I may, perhaps, be capable of forming a more impartial judgment, on the disputes relative to baptism, than your lordship, who cannot be expected to enter fully into this wide field of discussion, by which your episcopal ordination might be endangered.

'The disputes on baptism may be referred to two different general heads: the first, on the meaning of the term; the second, on the extent of the command by which the ceremony is ordained.

'On the meaning of the word, two opinions divide the Christian world. By the one, baptism is supposed to be dipping; by the other, it is made to signify washing, or sprinkling. They who receive it in the first sense, initiate persons into their society by dipping them into water so as to cover them entirely with it. This has been the practice with the Jews from the earliest times—it was the custom of John, who, from this very act, is called, in scripture, the Baptist, or dipper—our Saviour was dipped in this manner—his apostles dipped

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their disciples in the same manner—the Greek church, and all in communion with it, have practised dipping, from the time of Christ to the present day. For many centuries the practice of dipping was general in the church of Rome—the church of England directed, at one time, its ministers to dip the child in water thrice, and dipping is still prescribed in the Common Prayer Book:—and lastly, a considerable body of seceders from the churches of Rome, England, Scotland, &c. have made dipping the peculiar mark of their separation, and with great propriety assumed to themselves the name of Baptists, or dippers.

'The other opinion is, that the word baptism in the original scripture may be rendered washing, or sprinkling, and, agreeably to this notion, the churches of Rome, England, and Scotland, the Lutheran and Calvinistic churches, make sprinkling, instead of dipping, the mode of introducing members into their respective societies. The majority of Christians in Europe and America adhere to the latter opinion: they sprinkle and do not dip. The majority of Christians in Asia and Africa retain the ancient custom: they dip and do not sprinkle.

'Few are the subjects in which the blindness of fashion is more observable, than in the dispute on these two modes of interpreting a word. I have frequently been in company with members of the church in England, when the conversation has been led by the circumstance of a sermon, or a baptism, by a baptist preacher in the neighbourhood, and their ceremony of dipping people under water, on professing Christianity, has been made the object of scorn and derision. In vain did I observe, that our Saviour himself was dipped in this manner, and that the great body of Christians from his time have followed his example. Such arguments were of no avail; sprinkling was the custom at church: the whole company had been sprinkled at church—and who but low people would submit to so vulgar and indecent a custom, as going under water in the sight of a multitude? You and I, my lord, can pity this fashionable ignorance. We mutually lament, that so many of our fellow-creatures take up opinions merely from habit, and the prejudices of birth and education—we see in these persons the seeds of that disposition which led the Jews to reject our Saviour, and now, in a similar manner, operates in so many to disgrace his religion.

'How then, my lord, is a real searcher after truth to guide himself in this enquiry? The custom of the few for several centuries cannot, as far as custom only is the argument, be maintained against the practice of the many for nearly 1800 years: and it is the more remarkable in this case, that the nations which retain the ancient mode of dipping are in communion with that church in whose language the Gospels were originally written. If the Romish church had retained dipping, and if the Greek church had adopted sprinkling, there might be some reason for imputing these different practices to an ambiguity in the language: but since the Greeks have always retained the practice of dipping, and to this day use the same word in the same sense, the grounds for imagining that it can be used in another sense ought to be stated in the clearest manner, and the new sense should not be adopted by any one, but under the clearest con-

viction of its propriety. I may add, that all the metaphors in the New Testament, and there are several alluding to baptism, all coincide in giving the same sense to the word, and applying it to the dipping, or sinking, under water.

'You, my lord, have attempted to solve the difficulties upon this subject, in a manner which may be considered as a proof of your lordship's candour, and the necessity of reading Greek is at once superseded. "It is of little consequence," in your lordship's estimation, "how the rite is performed; for no particular direction being given in scripture," your lordship asserts, "concerning the manner in which water is to be applied in baptism, we may allow immersion, affusion, or aspersion, and, whether it be applied three times, or once, to be equally valid." In this passage you have, I fear, my lord, doubly committed yourself: first, you will find it difficult to maintain your general position; and, secondly, if that position is overthrown, we shall not be able to defend our infant christenings.'

Such are the perplexities which induce the author to suspect the invalidity of his baptism, with respect to the mode in which that sacrament was administered. But why write two letters to a bishop on that subject? Why publish them before the bishop had the opportunity of intimating his opinion concerning this particular case? The general custom, approved by the right reverend prelate in a printed performance, did not, it seems, afford satisfaction to Mr. Frend; but easy was the expedient of rectifying the mistake of his officious nurse, by application to the Baptists for being made a Christian according to the primitive form. In the sequel of this letter, it is urged that in the precept relating to baptism water is even not mentioned. This element is, however, clearly expressed elsewhere—"Born of water and of the spirit—Can any man forbid water, that these should not be baptized?" In this letter the chimes sprinkling and dipping, and dipping and sprinkling, have been reiterated with more formality than effect; as if the virtue of the ordinance depended on the quantity of the symbolical element applied.

Having exhibited a sufficient sample of Mr. Frend's manner as a polemical writer, we proceed to examine the positions, relative to the same subject, maintained in his third epistle.

'The great body of Christians has, with very few exceptions, maintained, in every age, the perpetuity of baptism, and they seem to have been biassed by two specious arguments. First, baptism is as necessary in every age as at the time of our Saviour. Secondly, Christ has commanded, that the rite shall exist to the end of the world.'

In opposition to the first argument for the perpetuity of this ordinance, the author pleads, that by baptism the Jews, having contracted legal impurities, were qualified for approaching the altar. Here is a palpable deviation from the point in hand. These purifications were occasional. But the initiatory rite was circumcision, from the days of Abraham to the dissolution of the Jewish Church. "Every uncircumcised manchild was to be cut off from among the people." If analogy be a tenable argument, the perpetuity of baptism must be admitted. But set it aside, the history of the primitive church authenticates the observance of baptism from the apostolical

age. Controversies have, indeed, been started and prolonged concerning the admission of infants, but that of adults is incontrovertible.

It is farther urged, 'The heathen, who was introduced into the congregation of the Jews, became holy, like his new brethren, and there was no subsequent baptism to initiate his now holy offspring into the father's religion.' The Talmudical writers affirm the contrary. Males adult, born in paganism, were received into the commonwealth of Israel by circumcision and baptism: and, if at the time the father had children, the males were admitted with the same formalities; but those born afterwards by circumcision only. See *Wall's History of Infant Baptism.*

Again: 'The apostles, on converting any individuals among the heathens purified them from the impure mass by baptism, and their offspring required no new purification, since they were not born, like their fathers, in impurity.' That primary rule in consecration, quoted by the author, "If the root be holy, so are the branches," he extends beyond its just limits. With respect to the Jews, and also to the Christians, the rule is egregiously misapplied. The covenant with Abraham extended to all his progeny in the line of Isaac, also to that of Ishmael, and of Esau, who had received the seal of circumcision; but without this criterion all the three classes were excluded. Mr. Frend's gloss is too general. Aaron and his sons, of the legal age, were consecrated to the priesthood; and, in the descending line of immediate succcssion, the right was hereditary, without a fresh consecration. But whatever accident might introduce a collateral branch, the family of Ithamar, for instance, rendered the first of the new series liable to the rite of a new consecration. This principle might be exemplied likewise in the series of the kings. An anointed father superseded the anointing of the son, except in the case of a competition between brothers, as Solomon and Adonijah; or the extinction of a family by death, or a revolution, as in the instance of Joash, the successor of Athalia.

In consequence of circumcision, the modern Jews, as the branches of a consecrated root, are still holy; and, on their acknowledgment of their Messiah, will be received into one fold with the Gentile church, and those who have lost that seal will be received as believing and penitent Gentiles. This is the result of the apostle's aphorism, "If the root be holy, so are the branches." But to argue that the children of baptized parents are heirs of the promises without baptism, betrays not only a want of skill, but a wanton prostitution of principle in interpreting the holy oracles. We can by no means accede to the author's conclusion, 'that no necessity subsists for baptizing the children of christian parents.'

Mr. Frend proceeds to his second position, that baptism was a temporary institution, and expired about forty years after the date of its appointment. Of the promise, "Lo, I am with you always, even unto the end of the world," he offers this interpretation, 'to the completion of the age,' that is, as he afterwards explains it, 'of the Mosaical dispensation.' The word Αιων, mistranslated *world*, as the author affirms, denotes time, not matter. Be it so. But Αιων,

age,

age, is often equivalent to Κτισις, *creation*, and Κοσμος, *world*, when ages began together with the material system. The last of these ages commenced, not with the disbanding of the Jewish polity, but with the ministry of John the Baptist, and is to have its consummation when the material system is to be dissolved, and ages shall cease to be measured by days and months, signs, seasons, and years. The annihilation of matter is no part of the christian creed. But our Saviour's promise extends to the remotest period of the now existing world; and so long we are encouraged to hope, that the Gospel, with all its gracious institutions, shall be transmitted to future generations. When we consider WHOSE promise this rash writer ventures to pronounce long since accomplished, our hope rises to plenary conviction and infallible certainty.

We must regret that Mr. Frend has not confined the exercise of his talents to scientifical subjects, in which line his productions might have been honourable to himself and useful to the public. From this performance we learn, that, as a candidate for the Lucasian chair, he was unsuccessful, and that he has been expelled from his college. Exasperated with disappointment, and too proud to profit by discipline, he discovers intemperate resentment, too expressive of inherent malignity. By designating himself the affectionate brother of the bishop, he gives us to understand that he is a clergyman; and we cannot help declaring our opinion, that a regard to decency and honour should have induced him to renounce publicly both his baptism and his orders, before he set his name to a pamphlet of so immoral a tendency. It has been alleged that the German illuminés have acquired influence with the conductors of our British Reviews. It is our fixed resolution to reprobate all principles hostile to divine Revelation, similar to those lately avowed by Geddes, Belsham, and Frend.

An impartial and succinct History of the Rise, Declension, and Revival, of the Church of Christ, from the Birth of our Saviour to the present Time. With faithful Characters of the principal Personages, ancient and modern. By the Reverend. T. Haweis, Chaplain to the late Countess of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonshire. In Three Volumes. 8vo. *bds.* 1*l.* 1*s.* *Mawman.* 1800.

ELABORATE productions on literary subjects, in every species of composition, having once acquired the reputation of a model; and the credit, long since, paid to oracles; are sometimes the occasional cause of miniature representations, under the name of Abstracts and Beauties. The next improvment will, perhaps, be Essences.

After the publication of Johnson's folio Dictionary, few months had elapsed, when its substance was compressed into various diminutive forms, and revolving years have still added to the number. Hooke's Roman History was not finished, when Goldsmith and others exhibited its contents in various Lilliputian forms. Mosheim's Church History, transposed into Britain, in the dialect of our country, was said to surpass the merits of an inimitable original. Lately Dr. Gregory.

Gregory, and now Dr. Haweis, whose works wait the test of time, have presented to the public something less voluminous, and, if we may divine, less replete with theological dust and chaff.

These volumes are dedicated to Joseph Hardcastle, Esq. treasurer, and all the directors and governors of the Missionary Society, for converting the heathens; and the work seems principally intended as a historical directory for the contributors, and those to be employed in their service. Of an enterprise so benevolent in the design, and so arduous in the execution, we should entertain more sanguine hopes, if all the labourers in that great harvest possessed the learning and spirit of Dr. Haweis.

'To produce a genuine, impartial ecclesiastical history, is a work confessedly of difficult attempt. The *true church* can only be described by those who are its *real* members; and not *many* wise in any age have been counted of that number. In the first days of primitive simplicity, the few, who were best able to describe the state of their brethren, were too much engaged in the work of the ministry, or groaning under the weight of persecution, to transmit explicit views of the progress and constitution of the church of the living God. The writings of the earliest Christians, which have been preserved to our day, are very few, and the materials they afford, in this behalf, scanty and indistinct. Nor is their authenticity without suspicion, at least of interpolations, from the unfaithfulness of those by whom they have been copied, and delivered through a succession of ages; persons overwhelmed with superstition, and vindicating the lawfulness of pious fraud.

'The first apostolic fathers were plain men; and their letters, admitting their genuineness, addressed to the conscience in practical exhortations and doctrinal observations, rather than intended to describe the nature of church government, its administration, or officers. These, therefore, can only be collected from occasional remarks, rather than express definitions. The heathen authors of that day scarcely deign to mention the name of Christians; and, when they do so, discover the most profound ignorance of their real characters. Pliny and Tacitus, with the grossest misrepresentations, afford a few of the best and most authentic materials respecting the state and assemblies of the primitive church.

'As far as the sacred records go, we have a clear and distinct view of the principles and progress of christianity. The doctrines of grace, and the practice of godliness, fill every page of the scriptures of truth. But whoever searches the New Testament impartially and diligently, will find the *form* of church government not so clearly stated, or as explicitly defined, and will perceive that our conclusions must be drawn from collecting and comparing the several hints which have been dropped in the Acts of the Apostles and the Epistles, rather than from any precise declarations. The moment we quit the oracles of God, and descend into the region of uninspired authors, we are struck with the awful difference; we are compelled to examine the genuineness and credibility of their writings; we are bound to compare their doctrines and practices with the revealed word, and to account all that is not correspondent with the apostles and evangelists but as the opinions and commandments of men. The *mystery of iniquity* began to work in the earliest ages, and the corruption of the human heart, even under the very eye of Paul himself, endeavoured to introduce error in doctrine, and pride of pre-eminence.'—*Introd.* p. ii—iv.

To the three earliest of the fathers, Clement, Ignatius, and Polycarp, the author allows a fair claim to respect as men and martyrs; and to many of their successors the praise of adhering to the great fundamentals of christianity: yet owns that in their works is obvious so great a proportion of error and credulity, such deficience of true scriptural knowledge, and such fanciful interpretation, as renders them very unsafe expositors; all which imperfections require much labour, discernment, and impartiality, to separate the grain from the chaff.

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'Many of my brethren, whose names would add weight to their sentiments, have often expressed their wishes, under the impression of the views above suggested, that such a church history might be composed, as uniting conciseness with precision, candour with integrity, should represent men and facts as they are, without pressing them into the service of party, or warping them into preconceived opinions: and such have been my endeavours. Yet, conscious of the difficulty of the task, it will excite no surprise, though it will probably produce regret, should I incur censure where I covet approbation. The *outward church* of form and human glory, prominent in the struggles for earthly pomp and emolument, will, undoubtedly, obtrude itself upon our view: but the great object I mean to pursue, and on which I delight to dwell, will be the church of the first-born, whose names are written in heaven.—These will be sought for, not exclusively, among those denominated *orthodox*, but will often be found amidst the *separatists*, and even with some who have been branded with the opprobrious name of *heretics*. Respecting the different sects, which arose, we are often confined to the representations of their adversaries, for their opinions and practices, yet even from these much may be collected in their favour. Had a genuine detail of their principles and conduct reached us in their own works, which are lost, we should, probably, have found much more to esteem. Certain it is that many of them afford as eminent instances of the most rigid virtues and self-denial, and submitted as cheerfully to martyrdom, as any of their revilers.' P. v. vi.

'The history of the church naturally divides itself into three great periods.

'I. Its rise and progress in the first four centuries till the exclusive establishment under Theodosius.

'II. The deep decline and fearful apostacy of the eleven succeeding ages.

'III. The happy revival of evangelical religion from the times of the Reformation to the close of the present century.

'Volume I. pages 474: Period I. will contain the four first [first four] under the following heads:

'1. The progress of Christianity, from the birth of Christ, to the close of the scripture canon.

'2. Continuation to the end of Trajan's reign, with the martyrdom of Ignatius and Polycarp.

'3. To the death of Cyprian.

'4. The triumph of Christianity under Constantine.

'5. The exclusive establishment of uniformity by Theodosius the Great—a title often prostituted to flatter human pride, and seldom, I fear, expressive of human excellence.'

Such are the motives, the plan, and the arrangement; all which candour and justice oblige us to give in the author's words.

The more expanded contents of the first article are discussed in six chapters:—1. The life of Christ. 2. Rapid progress of the Gospel from the day of Pentecost. 3. Lives and labours of the Apostles. 4. Nature and administration of the christian church, as recorded in the New Testament—the Acts, Epistles, and Revelation. Recapitulation of the preceding account of church order. 5. Persecutions mentioned in the scriptures. 6. Heresies and schisms.

We transcribe the Recapitulation:—

'Had the mode of church government been as essential to salvation, as the doctrine of the atonement, or the agency of the Holy Ghost, it would assuredly have been as explicitly stated; but when we find it so little explicitly defined—the subject treated in so indistinct and cursory a manner—when so little stress appears to be laid upon it—and when men equally wise and good, after investigating the matter with singular ability and diligence, remain of different opinions, I trust we may safely conclude, that the claims of mutual forbearance are infinitely stronger than the pretensions of any *exclusive church*: that the *outward administration* of church order must be a much less important concern than all our various denominations have supposed; and that the *inward blessings* enjoyed in the conscience constitute the essence, and fill the volume of the sacred records. Every believer in Jesus, who is a partaker of the grace of God in

in truth, is a member of the true Church, to whatever particular denomination of Christians he may belong; and popes, bishops, presbyters, pastors or deacons, without this are but the limbs of Antichrist, and of the synagogue of Satan, and can belong to no church, which the great Shepherd and Bishop of Souls will acknowledge for his own.—To sum up the whole of a subject, which has been so fearfully abused to subserve the purposes of pride, bigotry, and worldly mindedness, I conclude,

'1. That, as soon as a little society was formed of churchmen, a room was opened for their assembling, and the most apt appointed to minister to them in holy things.

'2. He was a man of gravity, generally of the more aged, married, and having a family, approved by his fellows, and willing to devote himself to their service.

'3. His appointment was signified by prayer, and imposition of hands of the apostle Paul, or some of the itinerant evangelists and the presbytery; and without this I meet no ordination.

'4. Every church exercised discipline over its own members, to admit, admonish, or expel.

'5. Before these itinerant evangelists all accusations against offending presbyters were brought. They, in conjunction with the congregation, regulated matters of order, and corrected abuses.

'6. These seem not to have had any appropriate district, but went about *every where*, chiefly under the direction of the apostle Paul.

'7. These great evangelists were usually supported by the churches; but often, like Paul, maintained themselves by their own labours. During the first ages the ministry was not appropriated to gentlemen or scholars. No man was bred to it as a profession, or went into it for a maintenance. They were pastors of a different stamp.

'8. The stationary presbyters, or bishops, during the lives of the apostle, and his associate evangelists, were under their superintendence. But it will appear, very early in the second century, when this first race of great itinerants departed, that one among the ministers, in every place, began to have the name of bishop, κατ' εξοχην, with presbyters, his coadjutors, acting with him in one body.

'9. All ecclesiastical officers, from the beginning, and for the first three hundred years, were elected by the people. Even Matthias was thus chosen to fill up the *tribular* number of the apostles.

'10. Deacons were instituted for the care of the poor, especially the widows; and deaconesses appear afterwards, for the same purposes, though their institution is not expressly marked in the sacred canon. Originally they were ordained not for one congregation, but for the myriads at Jerusalem, whose widows were provided for out of a common stock.

'Lastly, every member of the primitive church seems to have made it a common practice to lay aside, weekly, a certain portion of his income, or gains, for the poor, the persecuted, or the Gospel, according to his ability; and hence, though the Christians were, generally, of the lowest and most indigent class, the riches of their liberality abounded, and their means for this arose from their christian character itself. Their *industry* was great, and they wasted nothing in *extravagance* of any kind, being by principle self-denied, to all indulgences for themselves, that they might have to give to him that needed. If all real Christians more conscientiously observed this rule still, it is amazing what a fund might be raised for the relief of the necessitous, and the furtherance of the Gospel.' P. 92.

On these positions, the result of deliberate enquiry, we offer a few promiscuous remarks.

The constitution of the primitive church, with respect to the mode of ordination, was presbyterian; in the exercise of discipline, independent; but under the inspection of an overseer, with his coadjutors, resembling a diocesan bishop and his chapter. This president, elected by the suffrages of the elders and people, was *primus inter pares*, and differed only in degree of advancement, not in order.

While the christian church was in embryo, and smarting under the rod of persecution, the ministers of the word directed their mutual efforts to two grand objects, edification and expediency. Before the empire became christian, and even prior to the finishing of the sacred canon, the stewards of the divine mysteries were distinguished into apostles and prophets, different in degree; after them evangelists, of which number two were apostles; then pastors; and last of all teachers; and, for any thing we know, the spirit of prophecy, the power of healing, and the gift of tongues, were common to all the different classes, from the date of the first christian pentecost. On the dissolution of the apostolical college, and of their coeval assistants, by death, the stationary presbyters, according to Dr. Haweis, elected one among their number to officiate as Ἡγεμων, *president, Introd.* xiii. Επισκοπος, *bishop, Hist.* 93, with presbyters, his coadjutors, acting with him as one body.

This hypothesis we presume not explicitly to approve or controvert. Suppose it to be only probable; it seems an indifferent matter, due regard being had to the great ends of edification and expediency, whether a diocesan bishop should have the sole power of conferring holy orders, and of governing the churches under his jurisdiction, with the advice and concurrence of his presbyters; or the prebyters of a certain district should be invested with power either to confer orders, or, after trying the qualifications of candidates, recommend them to the diocesan. As to the presbyterian form of government and discipline, it avails little whether pre-eminence reside in the gradation of courts, or in the superior rank of the judge. The late bishop Butler, of Durham, had often remarked to his friends, that he would willingly have renounced all power over his diocese, in exchange for the constitutional power of the Scottish church;—that of admission and deprivation. In either church of our island innovation would, at this critical period, be dangerous. In pursuing these important ends, edification and expedience, regard must be paid to prescription.

'Sect. II. End of the first, and commencement of the second century. Chap. 1. State of the church, from the close of the canon of scripture to the end of Trajan's reign. Pliny and Trajan's letters. 2. Conclusion of the first century, Clement, and his Epistles. 3. Heresies. 4. Commencement of the second century. Martyrdom of Ignatius and Polycarp. 5. Rites and Ceremonies. 6. Miraculous powers.

'Sect. III. Century II. to the end. Chap. 1. Persecutions. 2. Heresies. 3. Eminent personages, Justin, Irenæus, Tertullian. 4. Government of the church, rites and ceremonies. 5. Spiritual and true church.

'Sect. IV. To the death of Cyprian, and the end of the third century. Chap. 1. Sufferings of the church. 2. Heresies. 3. Principal personages, Origen, Cyprian, Novatian. 4. Form of government, rites and ceremonies. 5. True spiritual church.

'Sect. V. Accession of Constantine, century IV. Part I. Chap. 1. Dioclesian's persecution. 2. Constantine. 3. Heresies. 4. Church, its government, rulers, rites and ceremonies. 5. True church.

'Sect VI. Chap. 1. From Constantius to the establishment of uniformity by Theodosius.

'Century IV. to the end. Part II. Chap. 1. Successors of Constantine. 2. Schisms and heresies. 3. Principal personages, Athanasius, Eusebius of Cesarea, Ambrose of Milan. 4. Church government and ceremonies. 5. Spiritual church at the end of the fourth century.

'Appendix

'Appendix. Introduction. III. Dissertations. 1. Establishment of uniformity in religion, in reply to the Rev. Mr. Milner, in his second volume of Church History. 2. On schism. 3. Infidelity against Gibbon.'

Such are the contents of the first volume. Within the period to which the history extends, we must mention with approbation the author's judgment in taking no notice of Phlegon's eclipse at the crucifixion, so fully disproved by Dr. Sykes: as also his cautious diffidence in rejecting the report of Eusebius concerning the correspondence of Abgarus with our Lord; together with the miracle of the thundering legion of Adrian, the vision of the cross in the sky, and of Christ himself to Constantine; the balls of fire and earthquake which defeated the attempts of Julian to rebuild the Jewish temple *. This legendary story, with its confutation, pervades the whole second volume of Mr. W. Moyle's posthumous works, 1726; and its vindication would, now, be a desperate effort of polemical criticism. For the vision of the cross to Constantine, consult the Appendix to Dr. Gregory's Church History, vol. i. where the falsity of the evidence is decisively proved. Bishop Warburton urged every circumstance, which erudition could suggest, or genius enforce, to establish the insidious design, and abortive attempt, of Julian, to defeat the most peremptory prediction of our Lord, respecting the final overthrow of the Jerusalem temple. His arguments, though specious, do not enforce assent. Dr. Haweis well remarks, 'whether this (project) was prevented by balls of fire, or by the death of the emperor, seems not to weigh a hair in the scale of christianity.

The second volume, containing 520 pages, like the ensuing, resembles the first so nearly in the number of chapters, and the similarity of their titles, for each century, that they may well be superseded. Such readers as wish to know the time when particular heresies were broached, and eminent personages flourished, may have recourse to the volumes at large.

Cent. V. Period II. From the establishment of uniformity by Theodosius to the commencement of the reformation.

Of this act for uniformity, perfectly suitable to the violent temper and tyrannical government of Theodosius, we give a brief abstract, from vol. i. p. 319. To suppress paganism, he made death the penalty of performing, or even attending, any of its rites, and enacted the severest punishments against non-conformity to his establishment. Into the hands of the hierarchy, who extolled his zeal, he consigned the power of judging delinquents, and in his turn made humiliating concessions to sacerdotal insolence. Without the spirit of prophecy easy it was to foresee, that an overbearing priesthood, actuated by the demon of ambition, would one day usurp the prerogatives of princes, and invest or disrobe them at pleasure. This edict, alike unchristian and inhuman, in process of time destroyed human victims, in as great abundance, and with more refinement in the modes of torture, than any one pagan altar since the rise of idol worship. From this disastrous epoch to the full establishment of the reformation about the close of the sixteenth

* Dr. Haweis forgot that under M. Aurelius Antoninus, the Philosopher, and not under Adrian, the Quadi, Parthians, and Marcomanni, were said to be defeated in the miraculous manner related by Eusebius, Apollinaris, and others.

century, what are the annals of Christendom, but a shocking detail of the enormities resulting from ignorance, hypocrisy, idolatry, superstition, tyranny, and exterminating wars?

Overruling Providence had one important object to accomplish by preserving, or rather permitting, a system of christianity, egregiously corrupted as it was, to continue so long; and that was the transmission of genuine truth, exemplary morals, and a pure worship, by a few individuals, or obscure communities, from age to age. These are they whom the author denominates the spiritual and true church.

'Amid all the mistakes of the sincere; the departures of heretics from the faith; and of too many professors from the life of godliness; a blessed company of faithful people, witnesses for Christ, still encreased and multiplied on the earth. Every church presented a numerous body of worshippers, whom no dangers could intimidate, nor earthly advantages tempt to renounce their crucified Master. With all the unhallowed mixtures, which we cannot but lament and condemn, a truly holy seed sprung up amid the tares of philosophy, and the rank weeds of pride, which the enemy had disseminated.' Vol. 1. p. 207.

One valuable article in this collection is biography, compiled, we doubt not, from authentic records, and retouched with equal freedom and candour. Dr. Haweis's brief account of one eminent personage of the XIIIth century is the only extract we shall select from this second volume.

'I cannot quit the history of the Franciscans, without the mention of one, who will be for ever dear to Englishmen. Roger Bacon, commonly called Friar Bacon, ranks above the great geniuses of that age: he displayed scientific attainments far beyond the ideas of the times in which he lived, and laid the foundations for the noble superstructure that a Boyle and a Newton afterwards erected. Deep in astronomy, chymistry, optics, and mathematics, as profound in philosophy and theology, he was condemned, as having intercourse with the devil; since no human faculties were supposed equal to his universal knowledge: and it must be owned, that Aquinas, St. Amour, and Bonaventura, the other boasted scholars of the day, were, comparatively with him, children in understanding. Among the deep discoveries he made was the composition of gunpowder: though, probably, his humanity induced him to conceal the deadly invention, fearing the destructive effects to mankind.

'This prodigy of learning had few who trod in his steps of natural, especially experimental, philosophy. The stagirite was enthroned, and the scholastic theology dominant universally. This acute and learned disputant exhausted all the shafts of his quiver in Aristotelian subtilties, and frivolous contests, on matters of little utility to the interests of real science, or of mankind.' P. 267.

In the third period, or XVIth century, the rise and progress of the reformation are described, together with the causes which led to it, the agents employed in setting it on foot, and the violence with which it was opposed. But as these subjects are treated at large by Burnet and later historians, we refer to those writers, and to the volume on our table.

Vol. III. pp. 456, commences together with the XVIIth century, and contains much useful information, either totally omitted, or less copiously detailed, in the former historical memoirs for the two ages now almost expired.

'The struggle between truth and error in Europe had been long and obstinate; and, however blessed the issue, the effects of the contest were greatly to be deplored, as having produced wars, which desolated the face of many countries, and conflicts in all the lands of Christendom, sometimes as fatal to the persecutors as to the persecuted.

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'The combatants had now, in a sort, rested on their arms, and precluded, by the peace of Augsburgh, from attempting any considerable inroads on each other's territories by violence, the Catholics and Protestants began to plan how they might extend their influence over the regions lately discovered. The former, especially, hoped to recover some indemnity in the new continent for their losses in the old.

'Herein, indeed, the Catholics possessed a great and manifest advantage; not only as united under one spiritual head, but also because the grand discoveries had been made by those who professed the faith of Rome, and continued under her obedience. These all wished, with the popes themselves, to propagate their own religion, and thus confirm a surer and safer dominion over those whom they had brought under the yoke, or hoped, by monkish auxiliaries, more easily to subdue. Nothing could more exactly concur with the ambitious views of the papal see. A host of missionaries rushed into the battle, zealously disposed to spread the knowledge of such christianity, as they held, through all the countries into which the arms or commerce of Spain and Portugal had penetrated.' P. 1—3.

For effectuating this favourite project, proselytism, the congregation of cardinals, *de propagandâ fide*, was established in 1622; and, to defray unavoidable expence, ample funds, successively enlarged, were set apart for the education, conveyance, and support of the intended missionaries. France imitated the example of Rome, and friars of every colour were prepared for the most distant voyages, and most perilous services. The new world, and the Asiatic regions, were assigned to these modern apostles. Penetrating into the recesses of America, Siam, Tonkin, Cochinchina, and the vast empire of China itself, not to mention other eastern climates, they numbered millions of converts. In Africa the Portuguese employed chiefly the Capuchins, and with little success. Few and feeble were the efforts of the protestant states. The English and Dutch, too much engaged in commercial pursuits, utterly neglected this great object. Their zeal, reserved for a subsequent period, was, at last, conspicuous and successful, both in operation and effect.

In a series of successive chapters, the author proceeds to specify the exertions of the Romish church to extend her power and influence at home and abroad: in Russia ineffectually. The state of the reformed churches in Germany, Denmark, Sweden; in Great Britain, Ireland, Holland, Switzerland, France, Poland; introduces the XVIIIth century, the history of which occupies the far larger part of the volume. We extract two short paragraphs on the spirit and prevalence of illuminism, especially as Dr. Haweis thinks the account of it has been exaggerated.

'This spreading contagion received special activity under the patronage of the famous, or rather infamous, Frederic *the Great*. Other sovereigns were proud to imitate him in infidelity: the men of the atheistical cast became the admired oracles of the age. From this spawn crawled forth the new sects of Weishaupt and Cant, with their illuminés, avowing their object to exterminate the christian name and worship, and terrifying mankind with the monsters bred from this *hebridous* [perhaps hybridous, *mongrel*] race of philosophers and theosophists.

'Robison and Baruel have followed them into their lurking-holes, and unveiled some of their mysteries, and anarchical designs to cover the earth with revolutions and bloodshed: not that I think so much of the mischief done is to be imputed to them, as these suppose. Allowing them all possible malignity, their power could not reach to the extent these authors have suggested; nor were many of the persons on whom Baruel pours out his vials of wrath, deserving his censures. Too partial to his Jesuit friends, he would avenge their quarrel; and, by endeavouring to prove too much, weakens the force of his own arguments.

arguments. Montesquieu assuredly ranks in a very different line from Rousseau; and Necker and Turgot deserve not to be reckoned among the pests of mankind.—But popery is popery still, under all its humiliations.' P. 181.

This apology is charitable, consolatory, and seasonable. The insidious malignity and dictatorial pride of Voltaire, and his unprincipled faction, have not, perhaps, been exaggerated. They had the inverted ambition to *project* the overthrow of all those venerable fabrics in science, politics, and religion, which are the solace of human life, and render even death desirable. France and Italy were the first victims, and who knows but superintending Providence may (if the engines of bloodshed and devastation be permitted to extend their circuit) establish the promised reign of truth, peace, and righteousness, on the ruins of scepticism, violence, and vice. One thing is certain, the gates of hell shall not finally prevail.

In the remainder of this volume is concisely, and, we believe, fairly, detailed an account of the rise, progress, and present state, of Methodism; and of the measures adopted for effectuating the benevolent designs of the protestant Missionary Society; to both which schemes the author uniformly professes a warm attachment.

This work is framed on a new plan, and comprehends a variety of matter, new, useful, and important. The author discovers diligence in research, respectable talents, and a sacred ambition to promote the doctrines and practice of godliness. If in some points we cannot accede to his sentiments, we, with him, look forward to the approaching century with hope for great increase of the *one true church*. P. 328.

A Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer: Shewing that no such Expedition was ever undertaken, and that no such City of Phrygia ever existed. By Jacob Bryant. Second Edition. 4to. pp. 172. *Payne, &c.* 1799.

Some Observations upon the Vindication of the ancient Poets and Historians who have recorded the Siege and Fall of Troy, written by J. B. S. Morritt. by Jacob Bryant. 4to. pp. 100. 1799.

An Expostulation, with the British Critic. By Jacob Bryant. 4to. pp. 137. 1799.

Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy. By the Editor of the Voyage of Hanno. 8vo. pp. 70. 1799.

SUBJECTS of doubtful disputation afford ample scope for the exertions of genius and the display of learning. The source of the Nile, the track of Hannibal's passage over the Alps, the authenticity of the Parian Chronicle, and similar disquisitions of more or less importance, have lately employed the talents of sundry learned scribes, and exercised the patience of inquisitive readers. From the foregoing titles it is evident, that the war of Troy, if not begun and finished in the heroical ages, is revived in a period labouring under two portentous calamities,—a scarcity of provisions and of paper. *Trojæ renascens alite lugubri, fortuna tristi clade iterabiter.*

Among our British literary worthies, Mr. Jacob. Bryant, whose numerous and elaborate productions have acquired him estimation

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and respect, published in 1797 the first impression of this Dissertation, and, nearly about the same time, another quarto volume on the same subject, and treated so much in the same manner, that either of the two superseded the expence and perusal of the other. The date of these performances, prior to the commencement of our Journal, prevented the review of both. As the former edition excited the attention of professional and other critics, from whose strictures the author has judged it proper to vindicate his hypothesis in the two quartos above-mentioned, we announce this second impression, together with his defences, and the remarks of a third antagonist, whose remonstrances wait the future animadversions of Mr. Bryant.

The worst fate of a recent publication is neglect and premature oblivion. We do not remember that any of Mr. Bryant's works have often been reprinted; but of many valuable pieces the first impression is also the last. Remonstrances have sometimes established the worth of productions, which otherwise had reached the verge of final forgetfulness in the first stage of typographical existence; and remonstrances too have not infrequently anticipated general requisition. Whether this production of Mr. Bryant shall henceforth be exploded as a nostrum, or received as a discovery, we pretend not to divine. Our present business is to notify his hypothesis; and, to prevent every suspicion of partial attachment, we give his sentiments in his own words:—

'I have reason to think, that I have much opposition to encounter. Some persons have, without reserve, intimated, that they do not wish to be disabused. Others have been alarmed; and suspected, that much mischief may ensue from the detection of errors of so long standing. . . . . Some have thought that my opinion was a late fancy, and lightly taken up. But it is by no means so. I believe, that I am the first of the moderns who have first ventured to entertain these doubts; and these commenced long ago; for it is above thirty years since the ground-work of this Dissertation was first laid.' *Preface.*

'The account of the Trojan war, as delivered to us by Homer, and other Grecian writers, is attended with so many instances of inconsistency, and so many contradictions, that it is an insult to reason to afford it any credit. If I deliver my sentiments without disguise, I do not believe that Helena of Sparta was ever carried off by Paris; and consequently, that no such armament, as we find it described by the poet, ever took place; and that Troy in Phrygia was never besieged. Indeed I am confident that it never existed. P. 2.

'I venture to assert again, that there is no truth in the history of the Trojan war: or, if there were any original foundation for such a history, it was borrowed from another quarter, and adapted to the nation where it is now found, but to which it did not originally belong. I adhere firmly to Varro's assertion, that the Greeks had no certain intelligence before the Olympiads. Now the war of Troy is placed some centuries before that æra. It was undertaken, we are told, upon the account of Helena, the wife of Menelaus, king of Sparta. He had entertained a Phrygian prince, named Paris, who had seduced his wife, and carried her away to his own country, of which Troy was the capital. This Helena is said to have been the daughter of Leda, the wife of Tyndarus, whom Jupiter deceived in the shape of a swan. In consequence of this, her daughter was said to be hatched from an egg, and, when she arrived to a state of maturity, she became the admiration of the world for her beauty. Paris was the son of Priam and of Hecuba.' P. 1—4.

After this proem to the war, Mr. Bryant expatiates on the antecedent armaments; the improbability of the history; the procedure of the Greeks after their landing at Troas; the want of correspondence

respondence between the army and the mother country during the whole interval of ten years; and inferences from the age of Helena.

'If there were the least truth in the history of this person, and in the chronology of the times, she must, at this period, have been a very old woman. For her brothers were in the argonautic expedition, and in a state of complete manhood. One of them is mentioned as contending with Amycus the Bebrycian, a person of uncommon stature and strength; his opponent, therefore, could not be a stripling. We cannot well allow less than twenty-five years for his time of life.' Now from the argonautic expedition to the taking of Troy, were, according to Scaliger, 79 years. If then we add these to her age, it makes her no less than 104 in the last year of the siege. Or, if we allow her to have been only 20 at the time of the expedition, still she will prove to have been sufficiently old to have been Hecuba's mother. Petavius makes the interval between this celebrated expedition and the fall of Troy of the same extent. The former he places in the year 3451 of the Julian period, and the latter in 3530. The difference 79.' P. 21.

Mr. Bryant had laid the ground-work of this Dissertation thirty years before he thought fit to produce it to the public, and almost seventy after Sir Isaac Newton, in his Chronology of Ancient Kingdom's Amended, had demonstrated the fallacy of the computations for the heroic and fabulous ages. In that interval Mr. Bryant collected a huge mass of authorities, ancient and modern, in support of his hypothesis. Sir Isaac Newton's work was no less accessible than that of Petavius; and candour required mention that Sir Isaac reduced the space between that expedition and the catastrophe of Troy from 79 to 33 years. Admit Mr. B.'s concession that Helena's age was 20 at the time of the expedition, it was but 53, in the last year of the siege. What ever may be said, and fairly allowed, concerning the captivating appearance of a woman 53 years old in that early period of the world, no argument hence arises to affect the existence of the city and of the war. Marsham dates its overthrow 26 years earlier than Petavius, in coincidence with the magistracy of Gideon in Israel, A. P. J. 3505, when the term of natural life exceeded 100; and, about two centuries before, it is well known that Sarah, at the age of 66, had charms to captivate the king of Egypt. She died aged 127.

In the passage above quoted, it is affirmed that the history of Troy, if it had any original foundation, was borrowed from another quarter, and adapted to the nation where it is now found, but to which it did not originally belong. He afterwards explains his meaning—

'The original history upon which Homer founded his Iliad, was borrowed from this part of the world, *Egypt*. This he modified and transposed in honour of Greece. I have mentioned that Strabo and Demetrius of Scepsis, and others, searched, and could find no trace of a city Troy in Phrygia. But he found a Troy in Egypt, a few miles below Memphis; and the situation is described so precisely, that it cannot be mistaken. He says that it was built upon a hill, where were the quarries from whence the stones were taken for the construction of the Pyramids: and farther adds, that it was of a rocky foundation, and had caverns underneath, from whence those massy stones had formerly been dug out. This hill, we find, stood on the Arabian side, at the place of passage, where the people passed the Nile.' [*See the quotation from Strabo, Greek and English. Page* 48.]

In the next paragraph, Mr. Bryant controverts the authority of Strabo, as far as that author affirms that Troy in Egypt had its name from

from the Trojans who came from the Phrygian Troy into Egypt with Menelaus. Hence results a violent suspicion that Mr. Bryant admits the testimony of Strabo no farther than it accords with his system with respect to the non-existence of the Phrygian Troy. But Strabo's report confirms the tradition that the Egyptian Troy was denominated from Troy in Phrygia, and unhinges the incoherent hypothesis which pervades the Dissertation under review. What does Mr. Bryant mean by the history of Troy, whatever be, or was, its situation, prior to the Greek Olympiad? Neither Egypt nor Phrygia had any written records before that æra, and Mr. Bryant firmly adheres to the authority of Varro, that Greece itself at that time had no intelligence of earlier times. Yet, in the point of antiquity, the Greek historians are, in the rank of pre-eminence, next after Moses and the Hebrew prophets.

It is affirmed that several authors wrote concerning the Trojan war before Homer. But who were they? What was their evidence? Are their works now extant? Here is an appeal to non-existent writers, to authenticate the non-existence of a Phrygian Troy and of a Phrygian war. Mr. Bryant will not allow Homer that antiquity to which he has generally been raised. Writers, who have stated the supposed æra of Troy, introduce him afterwards at various intervals; some say he flourished 80 years after the war, others 500. Mr. Bryant, representing different opinions concerning the place of his birth, declares in favour of Ithaca; and asserts, that, under the sufferings of Ulysses and Penelope, he describes his own and those of his wife. How then does he account for the subject of the Iliad? At the 70th page he enumerates the opinions of learned persons among the ancients concerning both the city and the war of Troy.

Anaxagoras, as Phavorinus and Diogenes Laertius report, thought that the poems of Homer were an allegorical description of virtue and justice. Others of early date did not believe the war to have been a real event, and supposed that the deities introduced by the poet were merely physical qualities: Agammenon was the air; and the whole assemblage of the Greeks, as well as Barbarians, together with Helena and Paris, related all to nature, and were indirectly brought upon the stage to denote physical economy, inasmuch as no such physical persons ever existed.

'It is manifest, that Metrodorus placed no confidence in the history of the Trojan war, and we have seen that Anaxagoras paid as little regard to it. They therefore tried to find out expedients, in order to explain the purpose of the poet. In this they differed from each other, and may have been both equally wide of the mark: but in the main article, with which only we are concerned, they agree perfectly; and intimate strongly, that there was no such war as is described by Homer, and that all the persons engaged in it were fictitious. The cause of the war, according to all the poets, was the judgment of Paris, and his decision in favour of Venus; and, though many in the later times of Greece may have looked upon this as a true history, yet those of the more early days esteemed the whole as a fable. They maintained, that it was a mere allegory, and signified a contention between virtue and vice. Accordingly a person in Athenæus says—I assert that the judgment of Paris was, among the more early people of Greece, looked upon as merely a contest between virtue and vice—But, if the grounds of the war were ideal, why should we blame those learned men, Metrodorus and Anaxagoras, for making the war itself allegorical? Their evidence cannot possibly be controverted.' P. 73.

Here the word *evidence* is awkwardly substituted for *opinion.* Anaxagoras was born, as Mr. Bryant observes, about the 70th Olympiad; that, is almost seven centuries after the overthrow of Troy, as stated by Petavius. Metrodorus of Lampsacus, it is said, was his acquaintance, and the opinion of both, in opposition to general tradition, is very reasonably controverted, consistently with the firm adherence of Mr. Bryant to the assertion of Varro, that the Greeks had no authentic history prior to the Olympiad. The non-existence of Troy in Phrygia is therefore incapable of proof from history. We recur to the proofs alleged for the position, that Troy in Egypt was the scene of the Iliad and Odyssey.

'Writers not only agree, that Homer resided in Egypt, but some of them maintain, with what certainty I do not pretend to determine, that he was a native of that country, and thence brought the chief materials of his two poems. Tatianus gives a list of the principal persons who wrote concerning Homer. But as the scope of his enquiry was to find out the time, rather than the place, he affords not much light to the present purpose. However, many of the authors were known to Clemens of Alexandria, and are mentioned by him: and he says, *Most writers declare that Homer was an Egyptian.* According to Ptolemy Hephæstion, who was of Egypt, Homer, when he left that country, brought with him the original history, out of which he formed his Ilias and Odyssea. This he is said to have obtained from Phantasia, a priestess of Memphis, who composed an account of the Trojan war before Homer; also an Odyssea. These books were deposited at Memphis; and, in consequence of this, Homer, when he was in that city, obtained a copy from Phanites, a scribe; and from these evidences composed his two poems. If there be the least truth in this account, the whole of the war of Phrygia is a fable.' P. 45.

Softly, Mr. Bryant. Your authorities are equivocal, and your conclusion precipitant.

Tatianus lived about the close of the second century, Clemens of Alexandria about the beginning of the third, Ptolemy Hephæstion in the reigns of Adrian and Antoninus, Photius so late as the ninth century of our æra. On his authority rests the memoir concerning Phantasia and the books of Memphis. But all these writers, it may be presumed, only retail such legendary stories as fiction had circulated, and credulity received, concerning the events of the heroical ages. Such vague reports merit not the lowest degree of historical credit.

It is far from being certain that Homer resided in Egypt, and much less that he transferred into Phrygia the story of a war which had been conducted on the banks of the Nile.

In his Expostulation addressed to the British Critic, Mr. Bryant quotes an objection, stated in that journal, to the probability that Homer had not been in Egypt, because in his poems no mention of the pyramids occurs. The objection is properly repelled, but the residence feebly established. Be it admitted, that he had visited the country, and learned from Phantasia the account of the Trojan war, it must have been that of Phrygian, not of Egyptian Troy. Herodotus relates as follows:—

'I was desirous of knowing whether the report of the Greeks concerning Troy had any foundation in truth; and the priests instructed me in the following particulars, which they learned from *Menelaus himself.* After the loss of Helen, the Greeks assembled in great numbers at Teucris, to assist Menelaus; they disembarked, they encamped: they then sent ambassadors to Troy, whom Menelaus himself accompanied. On their arrival, they made a formal demand of Helen, of the wealth which Paris had at the same time clandestinely taken, as well

well as general satisfaction for the injury. The Trojans, then and afterwards, uniformly persisted, that they had among them neither the person, nor the wealth of Helen; but that both were in Egypt: and they thought it hard, that they should be made responsible for what Proteus, king of Egypt, certainly possessed. The Greeks, believing themselves to be deluded, laid siege to Troy, and persevered till they took it. But when Helen was not to be found in the captured town, and the same assertions concerning her were continued, they at length obtained credit, and Menelaus himself was dispatched to Proteus.

'As soon as he arrived in Egypt, he proceeded up the Nile to Memphis. On relating the object of his journey he was honourably entertained. Helen, who had been treated with respect, was restored to him, and with her all his treasures.'—*Euterpe, sect.* 118, 119. *Beloe's translation.*

It is not conceivable that Menelaus related to the court of Proteus the rise, progress, and issue, of any other war than that of Phrygian Troy; or that the priests related any other to Herodotus. But on the apocryphal notions of some obscure writers, of whose existence nothing now remains, except a few names, recorded by Tatian, Clemens of Alexandria, Ptolemy the geographer, as we suppose, and Photius, writers of a comparatively modern period, Mr. Bryant is the sole critic of the present age, who maintains the singular hypothesis that Homer adapted to the heroes of Greece the achievments of a war conducted by those of Egypt; nay, that the same Homer described his own sufferings, and those of his wife, under the assumed names of Ulysses and Penelope. *Parturiunt montes.* Much ado about nothing! Herodotus farther testifies that he learned the Trojan history, not from written records, but from mutual converse with the priests of Egypt; and that Homer lived 400 years, and not more, before himself. If he compute from the time he began to write his own history, in the reign of Xerxes, 288 years after the restoration of the Olympiads, and, according to Petavius, 700 after the downfall of Troy, Homer may be supposed to have composed his poems 112 before the Olympiads, and about 300 after the termination of the Trojan war. But in the time of Herodotus the Egyptians had no written records of their own history; much less is it supposable that the priestess Phantasia, 400 years earlier, could produce the written history of Troy in the temple at Memphis, and that the scribe Phanites copied it for the use of Homer. In what language or character the volumes at Memphis were composed we are not told. Of the language spoken in Egypt in that age nothing is known. With the king of that country Abraham conversed without an interpreter. In the third generation Joseph had acquired the language of Egypt, and in thirteen years he certainly had not forgotten his own. But when his brethren went into that country, they heard a language which they did not understand; and on their release the house of Jacob went out from a people of a strange language. All the knowledge and wisdom of Egypt, for many ages, were preserved in hieroglyphics. Mr. Fry, in his Pantographia (see our number for November, 1799), affirms that the Coptic alphabet, which Fournier calls *ancient*, was used by the *Christian* inhabitants of Coptos, in Egypt; and its specimen is obviously derived from the Greek. It is added that they had also letters, which were used by the Æthiopians, approaching to those of the Hebrews; but we have no certainty as to their language or writing.

Mr. Beloe takes notice, that the use of the papyrus for books was not found out till after the building of Alexandria. Herodot. Euterpe, 92, note. Manetho compiled his dynasties, not from books, but from pretended inscriptions on imaginary pillars.

The most ancient memorials among the Egyptians, and other ancient nations, were inscribed on stone or metal. Plutarch, on the demon of Socrates, has preserved the inscription on a brass plate, said to have been dug from the grave of Alcmena, the mother of Hercules, 200 years after the arrival of Cadmus in Bœotia, and discovered by Agesilaus, king of Sparta, more than nine centuries later. The characters were numerous, strange, and very antique; legible, but not understood, and much resembling those of Egypt. Agesilaus sent the plate to Chonaphis, a prophet at Memphis, requesting his interpretation. The prophet reported that the characters were Egyptian, and such as were used in the reign of Proteus, that prince who restored Helen to Menelaus. This plate has every aspect of a spurious record; for, if Egypt had not acquired the art of alphabetical composition in the days either of Herodotus or of Homer, it is not conceivable that the art was known so early as the time of the Trojan war.

The identity of the Egyptian Thoth with the Grecian Mercury and Esculapius, is, if not certain, yet not improbable. To all three the invention of letters, of inscribing memoirs on stone pillars, and of medicine, is attributed; and Sir Isaac Newton has shewn, that Esculapius, one of the argonauts, flourished in the reigns of Laomedon and Priam, the last two kings of Troy, which was overthrown in the reign of Jehoshaphat, king of Judah, only 124 years before the first Olympiad.

In the Iliad, Homer gives sundry intimations that he lived long after the Trojan war, especially in the passage where he describes the heroes of those days greatly superior in stature and strength to the generation with which he was coeval. Yet, late as must have been the time of his appearance, no allusion to the art of alphabetical writing occurs in any of his poems, even among the Greeks, except the tablet sent by the hand of Bellerophon, from Prœtus, king of Argos, to Tobates, king of Lycia. See Iliad vi. 168.

From all these considerations is inferred the palpable absurdity of the documents on which Photius relied for evincing that Homer collected the materials of his poems from books in the temple at Memphis; and of the fundamental position of Mr. Bryant, that Egypt was the theatre of the Trojan war.

'Troy as represented by Homer.

'I have mentioned it as my opinion, that no such city as Troy ever existed, and for this I have given my reasons. But should any person be desirous to confute me, it will give me so little concern, that I shall be glad to point out the only way by which it can be effected. Whoever, as a traveller, visits this part of the coast, which is bounded by the Archipelago, should confine himself to the particular spot where Lectum and Antandros stood, and which seems to have been never explored. The mountain here forms a promontory, near Esk-i-Stamboul; which promontory is now called Cape Bebours, ccording to D'Anville, but by others Cape Baba. This was formerly Lectum; and near it to the north are the ruins of ancient Troas Alexandria. Whoever will be at the pains to search towards the bottom of this mountain, towards the east, beyond those stately ruins, will probably obtain intelligence with which the Greeks and Ro-

mans were not acquainted. Names of places, though liable to some alteration, yet survive for ages; and if any tradition of such a city remains, it is to be sought for here: for here only stood the Troy of Homer, and here only can it be looked for with any prospect of success. Though, after all, the discovery of the city will never prove the certainty of the war.' P. 144.

Sanguine as is the author's zeal to establish his favourite hypothesis, the non-existence of Phrygian Troy, yet liberal his concession, and generous his aid offered to future adventurers, whose curiosity may prompt them to make a discovery on the spot. For this purpose, and for the satisfaction of his readers at home, he has prefixed a map of Dardania and the superior Phrygia, removing Ilium from the Scamander Plinii, on the north, to Iroia, between the forks of a river opposite to Tenedos, on the west, and a little to the north of the Adramyttenian bay. But, admitting this to be the Troy of Homer, it is still situated in Phrygia. Thus the concession is in effect retracted, and the uncertainty of the war affirmed. In this conclusion we agree with Mr. Bryant, if the war in all its circumstances, as described in the popular traditions and poetical fables, be obtruded on our belief. But popular traditions, and even poetical fables, are commonly built on some one original fact.

The war of Troy has been the subject of general report over all Europe and the western parts of Asia, from a very remote period, and the poems of Homer have given it a permanent celebrity. Historians of all subsequent ages consider it as a kind of boundary between fabulous and historical time, and antiquaries find no other topic more replete with matter for the exercise of critical sagacity. Nor did those poets, whose works have been transmitted from the purest literary periods of Greek and Roman eloquence, display more brilliancy of invention in their professional functions, than in embellishing the traditional reports concerning the catastrophe of Phrygian Troy. Their works, whether dramatic, epic, or historical, are all didactic; and in these several forms Homer has the first claim to the palm of supereminent excellence. Unreasonable it were to expect nothing but strict historical truth in works intended for instruction, under the guise of amusement. In the ages prior to this prince of pagan poets, pure truth without error, and sublime poesy void of fiction, were to be found solely in the sacred Hebrew Classics. Yet, with proper veneration for the genius, learning, and moral character, of Mr. Jacob Bryant, we must dissent from his fundamental principle, that nothing of truth is to be found in all the writings of Homer. Assertions to this effect pervade the whole Dissertation. It is however admitted, "that certain casual references seem to have been portions of a traditional knowledge well known in the time of Homer." This second liberal concession, if extended to a reasonable compass, may, perhaps, establish conclusions inauspicious to the result of the very ingenious author's researches. But the application of this and the former concession to the story of the Trojan war we must reserve for a future number.

Vetus

Vetus Testamentum Græcum, cum variis Lectionibus. Edidit Robertus Holmes, S. T. P.

(CONTINUED FROM PAGE 204.)

FROM particular remarks on this publication, respecting the abilities and skill of the learned editor, we proceeded, in two former numbers, to a critical examination of the Greek Pentateuch, in the history of its formation, in its authority and use as a counterpart to the original text, and in its pretensions to a more accurate chronology of the primitive world.

On this last topic it remains that we pronounce a definitive verdict, founded on the evidence already produced, and on the internal characters of credibility peculiar to the Hebrew code, as contradistinguished to that still extant in the Samaritan alphabet, and to its Alexandrine version, substantially the same with the computations in the works of Josephus.

Here then are two copies, both admitted to be original, and therefore duplicates; a version, and a transcript from that version.

I. The Hebrew copy is to be compared with the Samaritan. Self-consistency decides the preference in favour of the former. A record containing the chronology of 20 generations—a record which has been copied, perhaps, 10,000 times, in the long interval of almost 33 centuries, and expressing, in all, the same numbers, without the variation of a single unit—is, it must be owned, an astonishing phenomenon. It has been evinced that the existence of larger numbers in the eastern than in the western Hebrew pentateuch is a fallacy. The particular instance, in which the age of Jared, as expressed in the Hebrew text, exceeds the notation in the Samaritan by one century, at the time of Enoch's birth, tends rather to confirm than invalidate the Hebrew report; for the Samaritan, which marks 62 instead of 162 has a razure just equal to the size of the deficient word ומאת *and one hundred.*

But farther, wherever the Samaritan differs from the Hebrew, it is likewise at variance with itself, and with the length of the periods it pretends to define.

By deducting 349 years from the ages of Jared, Methuselah, and Lamech, at the birth of their respective sons, the Antediluvian chronology is reduced to 1307; whence these absurdities are unavoidable,—the last 223 years of Adam's life were coincident with as many of Noah's; Methuselah survived the flood 349, Lamech 428 years; and Noah died 58 after the birth of Abraham, by the usual reckoning in the 70th of Terah. No such absurdities result from the Hebrew notations. The truth seems to be, that the computation of the Hebrew and Samaritan copies from Adam to the deluge was originally the same; for it is incongruous to suppose, that the members of the Samaritan church at Heliopolis would abbreviate the period before the flood, and protract the subsequent. Here is the evidence of a consistent record extorting assent and approbation, in opposition to another accidentally mutilated and wilfully enlarged.

2. If the Hebrew original be compared with the Greek version, in both its editions, that of the Pentateuch, and that of Josephus, the report

report of the latter must be reprobated, on the score of deviating from the prototype, of discordant testimony, and of wilful prevarication.

In a translator, knowledge and integrity are qualifications essential and indispensable. He must be skilful in the language *from* which, and *into* which, he renders the work of his author: he should likewise understand thoroughly the subject, and conscientiously adhere to the true grammatical sense of words and sentences, with an invariable regard to textual connection. If, in any instance, facts be misrepresented, numbers or quantities diminished, enlarged, or otherwise disfigured, from ignorance, or sinister motives, an ultimate appeal to the original is competent, and the erroneous version of course set aside, as a secondary record of no authority.

The Greek version was professedly taken from the Hebrew text, which, as every criterion of probability and truth induces the belief, was the same with that now extant in all the copies of our Hebrew and English Pentateuch, the translation by Dr. Geddes alone excepted. All the patrons of that Greek version admit, that the Hebrew numbers in the days of Josephus were the same with those in the days of Philadelphus. Josephus repeatedly protests that he faithfully and accurately rendered the holy books into the language of the Grecians, in the order of time, without addition or retrenchment. Yet his computations agree with the Alexandrian interpreters in all the articles of amplification, and most commonly in the same quantity.

The plea of ignorance cannot be alleged in behalf of those who executed either the discordant copy or the discordant version. All perused the same Mosaical text, specifying the years of the patriarchs before the procreation of their recorded sons, and those of their subsequent lives. What could induce them to add one complete century to the age of so many fathers before the birth of their sons, while, at the same time, they retained the numbers which defined the duration of lives? Nothing but the vanity of emulating the gentiles in the claim of immoderate antiquity. But why were not all the years before procreation equally augmented? Enoch was early translated, and it was judged improper, for some unknown reason, to protract the chronology in that one article. His father, Jared, had one century been added, would have exceeded the age of Methuselah. This paradox they foresaw would not, on their authority, acquire credit. For the period between Enoch and the flood, the numbers denoting the age of the fathers at the birth of their sons, in whom the genealogy is continued, are the same in all the four records. If they had been enlarged, Methuselah and Lamech must have survived the flood. To prevent such obvious anachronisms, the editors of the Greek version, and Josephus, deducted 20 years from the age of Methuselah, and 24 from that of Lamech.

On all these considerations, the Hebrew chronicle is the sole test and model of certainty in computation from Adam to the 70th year of Terah's life.

In perusing Dr. Holmes's text and notes on the 46th chapter, we expected some hints subservient to the elucidation of those discordant notations which define the number of Jacob's family at the time of his descent into Egypt.

"All

"All the souls that came *with* Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, were three score and six; and the sons of Joseph, which were born in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, three score and ten." V. 26, 27. As the father is, in the former verse, distinguished from his sons and their wives, the number of his children and grandchildren who came *with* him was 66: in the latter, Jacob, Joseph, and *his* two sons, with the 66, made 70. Thus Exod. i. 5, and Deut. x. 22. But in the 27th verse, as now edited by Dr. Holmes, the number is 75, with a note of reference to the Alexandrian copy, and to Hesychius, intimating that the 5 [πεντε] is redundant. In the Frankfort folio edition, 1697, all the three texts, Gen. xlvi. 27, Exod. i. 5, and Deut. x. 22, express the superfluous 5 with this special notation, that Hierome found it neither in the Hebrew nor in the Septuagint. But a still more forcible reason occurs for retaining it in all. The authority of the proto-martyr Stephen, Acts, vii. 14, justifies the full number three score and fifteen souls.

It is replied, that, though all the copies, written and printed, of this text uniformly agree in the number 75, it need not be admitted that either the martyr pronounced, or the historian wrote, otherwise than Moses in the Hebrew register. The apparent difficulty may be obviated in a manner precisely similar to the interpolation of the spurious Cainan in the Evangelical genealogy. Some one owner of a Greek pentateuch, finding the number 75 in Gen. xlvi. 27, transferred that notation to the margin of his MS. in Acts vii. 14; and afterwards, some scribe, supposing the two texts to be parallel, added 5 to 70; and, thus intending an emendation, corrupted a genuine text, contrary to the peremptory declaration of the martyr and evangelist. In process of time the mistake became universal.

It is to be noted, that in the one Hebrew text, Gen. xlvi. 26, which specifies the number, 66 are said to have come *with* Jacob into Egypt, excluding those who were in Egypt already: whereas, "all the souls of his household, who came into Egypt [first and last], were three score and ten." V. 27. This distinction is clearly expressed Exod. i. 5, and Deut. x. 22, in all the Hebrew copies. But in the Greek, Genesis xlvi. 27. the words *with Jacob into Egypt*, μετα Ιακωβ εις Αιγυπτον, are repeated from the former verse, though not extant in any copy of the original. Dr. Holmes, however, refers to a very considerable number of Greek copies, and to versions taken from them, where the interpolation is omitted conformably with the Hebrew. Josephus, excluding Jacob himself, admits that the whole number of his descendants, together with Joseph's family, was 70. Except in the orthography of the names, occasioned by a different dialect, the numbers in the version are the same with the original, from Reuben to Joseph. To the 20th verse is added an interpolation: "Manasseh had sons by a Syrian concubine, Machir; and Machir begat Gilead. The sons of Ephraim, Manasseh's brother, Sutalaam and Taham, and the sons of Sutalaam, Edom." These five additional names, with Ephraim and Manasseh, are, v. 27, said to be nine souls born in Egypt. But the Hebrew admits but the two immediate sons of Joseph. This patriarch was 30 years old, when he stood before Pharaoh, before the seven years

of

of plenty. In the second year of the famine, when his father stood before Pharaoh, 130 years old, his age was 39. At 30 Joseph was unmarried, and, nine years after, Manasseh his elder son's age could not be more than eight. Physically impossible it therefore was that both the sons could be grandfathers when Jacob's family went down into Egypt.

Strong is the probability, that in the days of Philadelphus the register of Jacob's family agreed with the Hebrew in names and numbers; but that some officious critics, finding the specified names inadequate to the recorded numbers 33, 16, 14, and 7, equal to 70, had recourse to subsequent registers for supplying the defect.

In a general muster of the twelve tribes one year before their passage over Jordan, and the 454th after the descent into Egypt, this notation occurs:—"Manasseh begat Machir, and Machir begat Gilead. These are the sons of Ephraim; Shutelah, Becher, and Tahan. Shutelah begat Eran." Num. xxvi. 29—36. See also Joshua xvii. 1, and 1 Chron. vii. 14—23. Hence evidently are borrowed names of persons who did not exist in the 39th of Joseph's life, and are not now found in the Hebrew register, Gen. xlvi.

Both in the Hebrew and Greek genealogy, Benjamin is said to have had ten sons in Jacob's retinue, "Belah, Becher [Gr. Chobor, alias Bochor], Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard." But, according to the Greek version, the first four only are described as the sons of Benjamin; and the last six reduced to five, Huppim being omitted in Dr. Holmes's edition, where it is said, "Belah begat Gera, Noeman, Anchis, Ros, and Mamphim. Gera begat Arad. These are the sons of Rachel. All the souls are eighteen." When it is considered that Benjamin's age, at the time of the descent, could not exceed twenty-three, it is not probable that he was the father of ten sons; and absolutely impossible that he had five grandsons, and one great grandson. Except the first three, Belah, Becher, and Ashbel, it cannot be admitted that any others were born in Canaan. The name of Becher occurs only in Gen. xlvi. 21. In Num. xxvi. 38, the first three sons of this patriarch are Bela, Ashbel, and Ahiram; and in 1 Chron. viii. 1, they are mentioned in the order of seniority, "Belah the first, Ashbel the second, Ahirah the third." It is hard to ascertain at what time the primary register was corrupted by the interpolation of seven names from subsequent records. One thing is certain—it was posterior to the correction of the scriptures by Ezra, and prior to the Alexandrian version.

In this intricate investigation it is requisite to adopt some one regulating number as a directory for fixing the intervals between generations. Let this be the root of the 430 years peregrination in Canaan and Egypt, commencing, in the spring, with the 76th current year of Abraham's life.

Abraham in Canaan			00
Ishmael born			10
Isaac		15	25
Esau and Jacob		60	85
Esau marries		40	125
Jacob retires into Syria		37	162
		77	

Sum of the foregoing column			162
Jacob marries Leah and Rachel		77	
Serves for his wives	14	91	176
for cattle	6	97	182
Resides in Canaan	32	129	214
Removes into Egypt	1	130	215
			215
			430

The 130th year of Jacob was the 59th of Joseph, who was consequently born in the 91st of his father's life; and, as the sacred historian connects his nativity with the expiration of the 14 years servitude for Laban's two daughters, that servitude must have begun in the 77th of Jacob's age, and 53d before the descent into Egypt. This is the computation of Archbishop Usher, Bishop Lloyd, and Mr. Saurin, who connect Jacob's marriage with the second month after his arrival in Syria. This arrangement Mr. Skinner, in a Dissertation, 1765, controverts on the authority of the sacred history, which seems to affirm that seven years service had expired prior to the solemnization of the marriage with the two sisters; and on the presumption that the space of twenty years was too short for the births of eleven sons and a daughter, and thirty-three years more insufficient for the multiplication of twelve families into seventy persons at the time of the descent.

Such are the objections. But from the sacred history it is evident, that a month had been stipulated for a trial of Jacob's experience and fidelity; at the end of which Laban enquired what should be the wages? Jacob required Rachel for his wife, on the condition of seven years service; and demanded an immediate matrimonial union, because he had fulfilled his days; that is, as Archbishop Usher explains the meaning, "he had honourably finished his probationary term." If this gloss seem to deviate from contextual order, every circumstance indicates, first a marriage, and then a service of seven years. Jacob's requisition was suitable to his feelings and situation. The object of his regard once in his possession, he knew, would prevent that sickness of heart which is the result of deferred hope. On this supposition alone, seven years seemed unto him but a few days.

Every step in Laban's procedure leads to the same conclusion. He might suspect that length of time and daily familiarity might impair Jacob's esteem; that, from fluctuating resolutions, his affections might centre on some other object; that, impatient of previous and painful service, he might form a lucrative connexion with a different family. Crafty selfishness prompted him to feign a voluntary compliance with the proferred terms, while, contrary to every principle of justice, sympathy, and honour, he projected a scheme for rendering his friend's affections subservient to his own avarice.

In the eastern countries and early ages, daughters, especially if fair and virtuous, were a treasure to their parents. The payment of a dowry, proportionate to the property and rank of families, was demanded of the intended husband, prior to the sealing of the marriage vow. Laban hoped that Rachel's comely form and captivating manners would attract admirers, who, to obtain *her* person and *his* consent, would enrich his family; and he was resolved to prefer the most liberal competitor. Before Jacob's time respect to female delicacy had introduced the wedding veil. Connubial ceremonies were solemnized by night, with illuminations. Under the disguise of the veil, and, perhaps, with a penury of lamps and torches, Leah was conducted to the bridal chamber, and into Jacob's apartment.

With

With resentments impatient for utterance, the patriarch remonstrated in terms suitable to his wounded feelings. But Laban, after an apology more likely to exasperate than pacify, added, "Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years." *Fulfil her week*, that is, when the seven days feast, celebrating thy marriage with Leah, shall expire, let the solemnity of thy wedding with Rachel be repeated for an equal number of days, corresponding to the twice seven years of service, both terms being yet future.

These solutions Mr. Skinner rejects as unsatisfactory, and submits to the public a new hypothesis. It is, in substance, as follows:—Jacob, at 57 years of age, began to serve Laban: 14 years, as a covenant-servant for Rachel and Leah; 20 in his neighbourhood, as a friend; 6 in his house, as a covenant-servant for cattle; in all 40.

This hypothesis Dr. Kennicott honours with his approbation, and supports his decision with acute criticism. To evince that the 14 and 6 years, with the intermediate 20, denote two periods of 20 each, he has recourse to several texts where the demonstrative particle זה *zeh* in repetitions distinguish *this* from *that*, *one* from *another*. With all deference to his skill in the Oriental idioms, the examples are proper. But this is not its sole use: it is often repeated, in successive clauses, to point out, emphatically, *one* and the *same* thing. The Hebrew scholar is referred to the original text, Gen. xxviii. 16, 17:—"Surely the Lord is in *this* place; how dreadful is *this* place! *this* is none other than the house of God, and *this* is the gate of Heaven:" where הזה *haze*, זה *ze*, and זה *vaze*, are four times marked in one or other of their forms, and all applied to one and the same *place*. In the same manner, "*This* 20 years have I been with thee," and "Thus 20 years have I been in thy house," Gen. xxxi. 38, 41, denote one, not two periods; and this grievance, the length of time, is emphatically repeated, by dividing the continuous quantity into discrete portions, 14 and 6, so as to exclude an intermediate term equal to the two parts.

This hypothesis is a fiction which removes some difficulties but incurs more, and has the same fate with others—to be exploded.

The system of Usher, Lloyd, and Saurin, is chiefly exceptionable in as far as it allows not a sufficient space between generations, anticipating the age of procreation, in several successive instances, contrary to the course of nature and to the report of history. It was their opinion, that all the persons recorded by name, in this 46th of Genesis, were born prior to the descent. But the fallacy of this maxim has been exemplified, especially in the families of Joseph and Benjamin. A few probable conjectures on the original construction of this registure it is now requisite to subjoin:—

1. It was the design of Moses to exclude females, as they had no place in the national genealogies, except on some occasions to distinguish one mother of a family from others, or to mark some signal circumstance in their history. Dinah the daughter of Jacob, and Serah the daughter of Asher, though they probably came into Egypt with the colony, were taken into this list from more recent catalogues.

2. Jacob's

2. Jacob's retinue, it is presumable, consisted of males and females nearly in an equal proportion. A colony of men would be *res unius ætatis, populus virorum*, as Florus describes the Romans before they contracted affinity with the Sabine ladies. The autograph of this catalogue certainly contained the names of males alone, and the number, wanting to complete 70 persons, was to be supplied by females.

3. It comprehended the names of such males only as were born and living at the time of the migration; not those who had died before, or were born after. By this rule are excluded the two youngest sons of Reuben, who had two, and no more, in the second year of dearth, whom he offered as hostages for his brother Simeon, then a prisoner in Egypt;—Er and Onan, two of Judah's sons, who died prematurely in Canaan;—and all those of Joseph's, Benjamin's, and other families, taken from registers of a less ancient date.

4. The prototype was divided into four classes, corresponding to the number of the mothers, and the numbers in each class defined, that the result of the particular sums might indicate a precise number of females necessary to make 70.

5. Critics, scribes, and even owners of private MSS. not understanding the original formation of the record, and finding the four partial sums unequal, by defect, to 70, collected from genealogical tables of more recent composition the names of men and women promiscuously, adequate to the deficient number. On these principles is constructed the following table, exhibiting the names of Jacob's male descendants, who went down with him into Egypt, in the 215th year from the arrival of Abraham in Canaan.

Jacob, in the 77th year of his age, and 162d of the peregrination, arrived in Syria, and married Leah and Rachel. See p. 7. His sons were born in the following order, and at the times expressed:—

	Years of Jacob.	*Per.*	*A. M.*		*Years of Jacob.*	*Per.*	*A. M.*
Reuben born	78	162	2246	Asher born	85	169	2253
Simeon	79	163		Issachar	86	170	
Levi	80	164		Zabulon	87	171	
Judah	81	165		Dinah	88	172	
Dan	82	166		Joseph	91	175	
Naphtali	83	167		Benjamin	107	193	
Gad	84	168	2252	Jacob in Egypt	130	215	2300

This table, connecting the year of Jacob's marriage with the first of the 20 years servitude, avoids every perplexity resulting from the computations of former chronologers, who have been obliged to admit sons procreated at the age of 12, nay grandsons at the age of 9. Positions, contradictory to nature and experience, must not be maintained, to the unavoidable discredit of sacred history, which, rightly understood, is every where consistent with itself, and with every test of truth. Let the families of the twelve tribes, in their natural order, be scrutined.

Sons

Sons of Jacob by Leah and Zilpah.

1. REUBEN, Hanoch and Pallu. That Hezron and Carmi were not born in the first year of famine, is inferred from Gen. xlii. 37, where, as already noted, two only are mentioned - - - - - - - - - - - - - - - - 3
2. SIMEON, Jemuel, Jamin, Ohad, Jachin, Zoar, and Shaul, - - - - - - - - - - - - - - - - - 7
3. LEVI, Gershon, Kohath, and Merari. From the name of the eldest son *Gershon*, which signifies *a stranger there*, it is naturally inferred that he and his younger brothers were born after the transmigration into Egypt, - - - 00
4. JUDAH, Shelah, Phares, and Zerah, - - - - - - - 4

This Patriarch was born in the 81st, Joseph in the 91st, of their father's life. Joseph was sold at the age of 17, and Judah was then 27. In that infamous transaction Judah was concerned. The very next article, in the order of time and events, is too clearly defined to admit a transposition, the usual resort of unskilful interpreters:—"It came to pass, *at that time*, that Judah went down *from his brethren*, and took to wife a daughter of Shuah, a Canaanitess," Gen. xxxviii. 1. By this Adullamite he might have Er, Onan, and Shelah, in three years, and Shelah, the youngest, in his 30th year. Sixteen years, at least, must be allowed for the marriage of Er with Tamar, and one more for her second espousal to Onan. Before the third year of her second widowhood, she could not suspect that Judah, ruminating on the recent disasters of his family, meant to retract his promise of Shelah for her third husband. These intervals extend to the 48th of Judah's life, and the 49th was the year of the descent. Consequently, Pharez was then an infant, and Hezron and Hamul were not born before the migration.

Sons by Bilhah.

5. DAN, the father of Hushim, - - - - - - - - - - 2
6. NAPHTALI, Jahzeel, Guni, Jezer, Shillem, - - - - - 5

Sons by Zilpah.

7. GAD, Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, Areli, 8
8. ASHER, Timnah, Ishua, Beriah, - - - - - - - - - 4

In Gen. xlvi. a third son of Asher, called Ishui, is recorded; but, in the parallel passage, Numb. xxvi. 44, Jesui is inserted and Ishua omitted. In 1 Chron. vii. 30, both Ishuah and Ishuai occur; but the posterity of neither is specified. The two words seem to denote but one person, the same name being twice written with a small variation; and this erroneous text was, undoubtedly, transferred into the original register.

(To be continued.)

A brief.

A brief History of Epidemic and Pestilential Diseases, with the principal Phenomena of the Physical World which precede and accompany them, and Observations deduced from the Facts stated. By Noah Webster, Author of "Dissertations on the English Language," and several other Works. 2 Vols. 8vo. Bds. Price 18s. Robinson. 1800.

ON no subject has the medical world been more divided in opinion, than on the origin and nature of the Typhus Ieteroides; a disease which has, of late years, proved so particularly calamitous to several cities in the United States of North America. Philadelphia, New York, Baltimore, &c. have all in their turns experienced its visitations, and suffered by its desolating ravages.

The nature of febrile contagion is unquestionably a subject involved in much obscurity; and, until still farther advances be made in chemical physiology, will probably continue to elude our research. Although neither the particular nature of febrile contagion, nor the manner in which it operates in producing disease, be well understood, yet many facts render it sufficiently probable, that all fevers of a pestilential nature derive their origin from heat, moisture, foul air, or marsh miasmata; and that under particular circumstances all of them may become more or less contagious. This holds particularly true in fevers of the typhoid type, when once formed, and raised to a certain pitch of malignity. Divided, however, as the opinions of physicians are, respecting the origin and nature of contagious diseases, they seem all agreed in one point, that, howsoever generated, they may be propagated by infection. Hippocrates was so much aware of the inadequacy of the mere changes of seasons to the explanation of the production of pestilence, that, in order to elude the difficulty, he had recourse to an *aliquid divinum*, or a something divine, in the atmosphere. Allied to the opinion of the Grecian sage was the doctrine of the celebrated Sydenham, that certain constitutions of the atmosphere produced, from occult causes, certain diseases, and favoured the diffusion of others. This doctrine he applied, not only to the plague, in particular, but also to some exanthematic affections, such as the small-pox and measles, when generally prevalent. The author of the present treatise, who declares "he has never before turned his attention to chemical or medical science," appears in some sort to have adopted the exploded doctrine of Sydenham; and, reprobating equally the opinion of those physicians who have written in favour of the imported or domestic origin of the yellow fever in America, he argues that it depends upon a pestilential state or constitution of the air, which he terms general or primary contagion*.

In support of this theory, Mr. Webster gives what he calls a brief historical View of Pestilential Epidemics, and the phenomena in the physical world which precede, attend, or follow them, from the earliest accounts to 1798 inclusive. Whilst our trans-atlantic author

* There is not, as our author would seem to indicate, much novelty in his division of contagion into specific and general or primary. The writer of the present article recollects that Dr. Smith, in an Essay on the Jail Distemper, published in 1796, arranges contagious diseases under two distinct classes; one of which he terms specific contagions, as not proceeding from any general quality or process of nature with which we are acquainted; the other he calls general contagions, as arising from a general cause.

seems

seems willing to renovate and support the almost forgotten theories of the ancients, he condemns, with the most inconceivable illiberality, 'modern compilers,' as a set of men 'who appear to have written for fame or for money, rather than for the sake of unfolding and diffusing truth,'— 'others of them,' he goes on to assert, 'appear to have undertaken historical compilation, solely or principally to support some pre-conceived system of government, or religion; and have studied to bend the evidence of facts to the accomplishment of that purpose.' Not satisfied with this indiscriminate abuse, in the course of his extracts, Sir ISAAC NEWTON, VOLNEY, the two RUSSELLS, CHISHOLM, GIBBON, and Doctor CULLEN, with a long list of truly respectable authors, are accused, by Mr. W. either of gross ignorance, or of distorting and suppressing facts, relative to the origin and propagation of the plague:—even the College of Physicians at Philadelphia do not escape without censure.

Speaking of Mr. Gibbon, he says—

'I cannot help noticing the observations of Mr. Gibbon, on the calamities of this period. Our habits of thinking so fondly connect the order of the universe with the fate of man, that this gloomy period of history has been *decorated* with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, *fictitious* or *exaggerated*. See vol. i. ch. 10.

'If the original writers, who have related the facts above-mentioned, had been as fond of *decorations* as this author, we might well have distrusted their accounts of unusual occurrences. Had this *elegant* writer taken due pains to inform himself of the truth, before he had indulged such reflections on the most credible historians, he would have found similar phenomena to have attended the same calamity (pestilence) in every age, from that period to the present, and many of them, if not all, during his own life, if not within his own observation.

'He goes on to observe, that "famine is almost always followed by epidemic diseases." This point will be afterwards considered. He says, also, that the plague, at this period, "raged from 250 to 265, *without interruption*, in every province, *every city*, and almost every family of the Roman empire." The words *without interruption*, were probably inserted for the sake of *decoration*. They are not authorized by the original writers, and cannot possibly be true, for an uninterrupted plague in a city or country, would soon leave it without an inhabitant. The truth is, it seldom raged more than six or eight months in the same place, at one time. It seized this town one year, and that, the next, as we observe in modern times, through the whole period. The more I examine the original writers, from whom Gibbon derived his materials, the less confidence I place in his representations of events. He appears to be a partial historian, and superficial philosopher.'

The hyper-criticism of Mr. W. on the version of the words of Zonaras, '*per quindecem continuos annos*,' seems illiberal, and is perhaps unjust. The works of the original writers not being, however, at present accessible, we would not wish to be understood as affirming that the plague absolutely raged, in a strict sense, that is, without the smallest interruption, for the period above-mentioned; we only assert, what every school-boy knows, that the word *continuus* literally signifies without interruption. Let the reader, therefore, judge whether these words were inserted merely for the sake of decoration. Mr. Gibbon, perhaps, like other men, was not free from prejudice and error; yet his Roman History is written in the true spirit of philosophy, and, we may venture to predict, will be read and admired long after the crudities of Mr. W. with the memory of their author, shall have been forgotten.

In

In the second volume, we are presented with the bills of mortality of several large cities, such as London, Dresden, Philadelphia, &c. with the corresponding state of the weather, occurrence of volcanic eruptions*, and the appearance of comets, throughout the greatest part of the globe, from the year 1600 to 1798 inclusive. We are also supplied with a chronological view of the order in which epidemics have prevailed of late years in North America. From these data the author attempts to establish the hypothesis, that pestilential epidemics, from catarrh to the plague and yellow fever, as well as earthquakes, volcanic eruptions, &c. proceed from one common cause, viz. an occult principle of electricity.

'The fire of the globe,' says our author, 'is in perpetual motion or action; and to this great agent, philosophers are agreed, are to be ascribed the changes of seasons, and the generation of rain, hail, and snow. Its operations, however, are not all of them visible, nor even perceptible, until they appear by their effects. It is probable that the *invisible* operations of the electrical fluid produce more effects than those which are seen. Indeed, we may question whether most of the visible phenomena of that principle are not mere effects of that action which influences the vegetable and animal world. It is probable to me, that neither seasons, earthquakes, nor volcanic eruptions, are the causes of the principal derangements we behold in animal and vegetable life, but are themselves the *effects* of those motions and invisible operations which affect mankind. Hence catarrh and other epidemics often appear *before* the visible phenomena of eruptions and earthquakes.'

To follow Mr. W. through his numerous quotations, in the selection of which he has displayed but a very small portion of discrimination; to remark upon his bold and vague assertions, or combat in every instance his inconclusive reasoning; would far exceed the limits of our publication. It will be sufficient to observe, that the author appears to have written the present treatise under the powerful bias of a preconceived theory; and that, if he has not strained quotations to support his hypothesis, he has overlooked those contrary facts by which it would have been rendered doubtful, or altogether overturned.

Diemerbroeck, whom our author so often quotes, as well as many other medical writers of the last century, considered the plague as a peculiar infliction from the Deity; and, among the philosophers of that age, it was by no means uncommon to impute it to demoniacal influence. The secondary cause, which they admitted as producing pestilential fever, was a certain state of the atmosphere, supposed to be saturated with the poison; but to this opinion it has long ago been very properly objected, that, were the atmosphere so vitiated, no person could possibly escape the disease. Many circumstances, were it necessary, might be adduced to prove that the plague, and other pestilential diseases, do not depend on any peculiar constitution of the atmosphere: even Diemerbroeck's facts, when impartially considered, tend to the same conclusion, although that author himself held the contrary opinion. Upon the supposition that the yellow fever is the offspring of a pestilential constitution of the air, how, we may be permitted to ask, did it never become, strictly speaking,

* If volcanic vapours ever produce epidemic coughs, they ought, according to Doctor Darwin, to be ranked amongst poisons, rather than amongst the miasmata which produce contagious diseases.

epidemic

epidemic throughout the United States?—How, if contagion were not present in those places where it did prevail, shall we account for its dreadful fatality?—or How has it happened always to originate in large cities, and upon the sea coast?—Is our author prepared to affirm, with Sennertus, that the poison was only dispersed in different circumscribed parts of the atmosphere?—and Will he contend that these pestiferous portions of the atmosphere hovered over a few devoted cities? These and a great many other absurdities, upon his principle, he must be compelled to admit, or at once shelter himself, like Diemerbroeck, under the supposition that the yellow fever is a peculiar infliction from the Deity.

Mr. W. proceeds to consider the means of preventing or mitigating pestilential diseases. In this part of the work, we meet with some judicious remarks respecting temperance, cleanliness, the mode of building cities, &c.—observations, however, which, were our author's theory true, it appears to us, could be of little avail. Indeed, he himself admits, that 'epidemic pestilence is not under human controul.' Is it necessary to observe how pernicious such a doctrine, if acted upon, would prove to the health and lives of mankind? Its consequences, by destroying every motive to exertion, would be equally baneful to the moral and physical powers of man, as the predestination of the Turks. Mr. W.'s observations respecting health laws deserve the severest reprehension. At page 317, vol. 2d, he says—

'The application of quarantine laws to our epidemic pestilential fever, is just as useless as the order of the Sultan, Achmet I. in the wasting plague of 1613, for transporting all the cats in Constantinople to the island of Scutari. The Jewish physicians told the Emperor, that the plague was occasioned by the cats; and the poor cats were dispatched into exile. Yet this did not restrain the plague.'

We agree, with our author, that 'nothing is more dangerous than to build a theory, or to establish a principle, on a few detached facts, inaccurately stated and ill understood. Yet quarantine laws, of such vast importance to the safety and prosperity of whole countries, Mr. W. decides to be of no utility, simply because they have not hitherto produced all the effects which might have been expected. That they have not done so, in some instances, may be easily traced to something defective, either in their organization or execution; and, in others, to the arts resorted to by the cupidity of the mercantile world, to evade and render abortive the best devised regulations. Respecting the truth of these facts, the author might have satisfied himself, by consulting the works of the justly celebrated Mr. Howard. He next endeavours to invalidate the propriety of the quarantine enjoined by the English government on vessels from the West-Indies and United States; because, according to him, the yellow fever cannot spread even in the summer temperature of our Island. We are not to learn, that cold is favourable to the extinction of the contagion producing Typhus Icteroides; hence it has been too rashly inferred, by our author, that we should not entertain apprehension of its importation into Great Britain, or places under similar parallels of latitude: but, if we may be allowed to reason from analogy and facts, such apprehensions will not appear so perfectly groundless as Mr. W. would insinuate; for since the plague, which is a disease of warm climates, has not infrequently passed into the cold and temperate

regions of the earth, we are warranted thence to infer, that the Typhus Icteroides, a disease not essentially different, may in like manner be imported. It must therefore be obvious, that, during our commercial intercourse with the United States, we cannot be too much on our guard against the danger of an importation of the pestilential contagion into Great Britain. The sensations produced, among the American merchants, by the proposition to stop all intercourse with the West Indies, and the Mediterranean, during the summer months, are well known. Whether Mr. W. be a merchant, or connected with that body of men, we know not: certain it is, the Treatise before us appears in a very questionable shape, and has more the appearance of the memorial of a pleader in a court of law, than the work of a philosopher anxious only for the discovery of truth. Let us continue, then, to employ those prophylactic measures against the introduction of pestilential contagion, which, although hitherto but imperfectly executed, have preserved, in a great measure, Europe from its disolating scourge; and which, while no restraints were imposed on the free and unlimited intercourse between different parts of the Roman Empire, frequently depopulated and laid waste its provinces. Let us recall to mind, that the abuse of trade has almost always given rise to pestilential importation, which frequently the greatest skill of the physician, and the greatest vigilance on the part of the police magistrate, have been scarcely able to subdue. Such is the account we have found ourselves compelled to give of a work, in which the author appears to us to have wantonly hazarded an hypothesis fraught with the greatest danger to the lives of an incalculable portion of mankind;—an hypothesis, the adoption of which would mislead nations into a fatal security, and to a neglect of the only rational means adapted to ward off the destructive agency of epidemic pestilence.

The style of Mr. W. is sometimes incorrect, and frequently deformed by quaint expressions and provincial idioms.

The Farmer's Boy; a Rural Poem. By Robert Bloomfield. 8*vo.* 5*s.* *Small* 4*to.* 10*s.* 6*d.* *Royal* 4*to.* 18*s.* *Vernor and Hood.* 1800.

NOTHING can be more delightful to a benevolent and delicate mind, impressed with the beauties of nature, than a minute contemplation of those simple energies which actuate and inspire the progressive efforts of unassisted GENIUS in its slow, but ardent pursuit of public favour. Its modest diffidence, its timid apprehension, and striving still for superiority over private obstacle, its honest emulation, are all pleasing objects of inquisition.

The mind is ever interested in the fortunes and fate of those literary adventurers whose productions we have read with pleasure; productions which have soothed us in the hour of sorrow, or elevated our sprightliness yet higher in the moment of mirth. How much, then, must all our gentler sympathies be captivated by the sudden appearance of merit from the most unpromising situation in life, by an emanation of talent, instantaneous and unexpected, from the deepest gloom of obscurity! We have seen the unfriended SON of a BRISTOL SEXTON, by a miraculous combination of unrivaled talent and inflexible secrecy, at the age of sixteen, dispute the laurel with

our

our greatest poet; and, having been the phænomenon of our age, leave this, and every other æra, to muse on his labours in mysterious silence: we have seen a SCOTTISH PLOUGHMAN, by the mere force of personal application, and the fine, resistless flights of a bold fancy, burst through every opposing barrier of humble birth, low occupation, and sequestered oblivion: yet, much as we venerate the strong, though disastrous spirit of the FORMER, and much as we admire the sublime, but intemperate enthusiasm of the LATTER, we feel ourselves turn with a softer, and scarcely an inferior admiration, to the placid attractions and pastoral philosophy of THE FARMER'S BOY.

We must confess, that, before we had deliberately considered this beautiful poem in its cause and effect, and after a perusal of the prefatory memoir only, we were not so sanguine as to expect that elegant originality of sentiment and diction which we afterwards experienced. Indeed, of all other poetical requisites, we least expected the graces of expression, considering the scanty sources from whence the author could collect the splendours of verbal ornament, however fruitful his own imagination might have been of native idea, without the foreign advantage of becoming phrase. Difficult as it must, at first sight, have appeared, to glean many pleasing novelties after the poet of the Seasons, we were surprised to perceive subjects unheeded before placed in the most charming view, and topics, heretofore deemed either too obvious or too mean for distinction, rendered not only respectable, but engaging. Hence, we may venture to allege of THE FARMER'S BOY, what has been formerly applied to a character no less illustrious than that of VIRGIL, "that he tosses about his clods with an air of dignity," and extracts entertainment and moral from things contemptible in themselves to a less penetrating or less creative intellect.

Though divided into four parts, illustrative of the annual evolution, THE FARMER'S BOY cannot be taxed with the slightest similarity to the celebrated poem of THOMSON. Their SEASONS are as widely different as was their EDUCATION; and we question much, with all the stores of classic erudition, with all the fascinating luxury of selected language, polished to a voluptuous correctness for future admiration, whether THOMSON himself, all-charming as he was to "exalt his voice to ages," and countenanced by LYTTELTON and the most distinguished wits of his time, could, on the same foundation, and with the same materials, produce a chaster or more fanciful piece than this of ROBERT BLOOMFIELD, a *journeyman shoemaker*. This may be deemed the extravagant panegyric of a mind influenced by the first emotions of astonishment, and impelled by one motive, that of the author's "book-learned" ignorance, to concede all other objections: but such is not the case; there are some smaller blemishes, we confess, which ought to be, and we doubt not are, occasioned by the want of a general intimacy with the best English poets. Even those blemishes are venial, and to be found in the more elaborate pages of many famous moderns, who cannot affect the same excuse either for negligence or an incorrect ear. This foible lies in the article of illegitimate rhyme, and occurs but rarely; as, for instance, in coupling '*abroad*' with '*stor'd*,'

and '*forlorn*' with '*Dawn*,' which are certainly exceptionable. Indeed, were we not willing to hint every thing which might be conducive to the melioration and ultimate perfection of a mind so modest and ingenuous, such casual specks might be lost in the brilliancy of the whole.

VALERIUS MAXIMUS has the following elegant and appropriate sentence:—"*Quid enim Doctrina proficit? Ut politiora, non ut meliora fiant ingenia, quoniam quidem sola virtus nascitur magis quam fingitur.*" Even in the days of fashionable infidelity, when that pernicious system of scepticism, which once demanded all the splendid eloquence of BOLINGBROKE to gloss over its evil tendency, and render its poisons palatable, demands such powerful assistance no longer—even now, when irreligion has polluted the domestic sanctuaries of lowest society—we earnestly recommend to every taste, not totally vitiated, the graceful air of sincere piety and filial affection which pervades this little volume; and happy would it be for those humbler classes of the people, which can give birth to so much genius, if they would, likewise, pursue its salutary example. Though, in the days of paganism, poetry and poetic fiction might have owed their origin to the wild, traditionary chimeras of superstition, yet we seldom see the poet of later days in a more characteristic or venerable light, than when inculcating the grand lessons of MORALITY, and culling perennial wreaths of honour from the immortal fane of FAIR and GOOD. Prudence, as if through some fatality, has been seldom the concomitant of Genius, and extraordinary vices have been, too often, the disgrace of extraordinary talents, as if such vices were necessary, in some degree, to damp that too exquisitely refined sensation we should otherwise entertain in the unbounded loose of admiration and applause. In THE FARMER'S BOY we recognize all that primitive simplicity of manners, which, however debauched by the innovation of new-fangled tenets, we have all, in the uncorrupted period of childhood and adolescence, remarked at the innocent fire-side of the cottager, in the artless festivity of our school-mates, or in the first advances of the tender passion.

Before we enter on a more minute investigation of diffused excellencies, let us take a partial view of the combined whole, as a perfect and regular composition. Mr. BLOOMFIELD, though, we presume, not acquainted with the LATIN text, has, certainly, presented us with a very just and beautiful comment on the "Curiosa Felicitas" of HORACE. There is a happy grace, unattainable by art, an indefinable simplicity, appropriate to the PASTORAL and DESCRIPTIVE. This fortunate and uncommon charm he has caught; and, perhaps, the very circumstances which might seem to conspire against eminence have been here beneficial to it. His imagery is never overloaded with metaphoric flourish, nor strained beyond the level comprehension of all readers, though exquisitely romantic and picturesque. Here are none of those fantastical fopperies which bewilder the judgment while they dazzle the fancy for a moment, none of those epithetical delusions which encumber insignificant nothings with a weight of finery, and appear not unlike MARTIAL's grub, that had got encrusted in amber.

In short, with a very slight exception in a few passages as to style,

THE

THE FARMER'S BOY may be looked upon as a new model of genuine pastoral, and has imbibed (it must be unknowingly) more of the ancient, pure rusticity of the Eclogue, such as THEOCRITUS wrote it, and the MANTUAN less successfully copied, than either the harmonious prettinesses of POPE, or the clownish madrigals of PHILIPS. Perhaps SPENSER'S SHEPHERD'S CALENDAR, and GAY'S WEEK, bating the obsolete dialect of the one, and the humorous parody of the other, have a more striking similitude than either of those just mentioned.

It would be an endless, though not unpleasing task, circumstantially to enumerate every distinct passage in which the enthusiast of simple nature may trace the nicer workings of genius; we shall, therefore, proceed to mark out some parts only, which appeared to us particularly striking, either for tenderness of thought, poignancy of feeling, or sublimity of conception, as also a few instances of animated and forcible diction.

The following lines, descriptive of lambs at play, are charmingly simple:—

> 'Ye who can smile, to wisdom no disgrace,
> At the arch meaning of a kitten's face;
> If spotless innocence, and infant mirth,
> Excites to praise, or gives reflection birth:
> In shades like these pursue your fav'rite joy,
> Midst Nature's revels, sports that never cloy.
> A few begin a short, but vigorous race,
> And indolence abash'd soon flies the place:
> Thus challeng'd forth, see thither, one by one,
> From every side assembling playmates run;
> A thousand wily antics mark their stay,
> A starting crowd impatient of delay.
> Away they scour, impetuous, ardent, strong,
> The green turf trembling as they bound along;
> Adown the slope, then up the hillock climb,
> Where every molehill is a bed of thyme;
> There panting stop; yet scarcely can refrain;
> A bird, a leaf will set them off again;
> Or, if a gale with strength unusual blow,
> Scatt'ring the wild-brier roses into snow,
> Their little limbs increasing efforts try,
> Like the torn flower the fair assemblage fly.'——SPRING.

This personification is not less happy: speaking of SPRING, he says—

> 'Sweet HOPE with conscious brow before her flies,
> Anticipating wealth from summer skies.'

We have seldom read a more fanciful delineation of *micro-animal* life than the ensuing:—

> 'Just where the parting bough's light shadows play,
> Scarce in the shade, nor in the scorching day;
> Stretch'd on the turf he lies, a peopled bed,
> Where swarming insects creep around his head.
> The small, dust-colour'd beetle climbs with pain
> O'er the smooth plantain-leaf, a spacious plain!
> Thence higher still by countless steps convey'd,
> He gains the summit of a shiv'ring blade;
> And flirts his filmy wings, and looks around,
> Exulting in his distance from the ground.'——SUMMER.

The

The story of the *Mad Girl,* in AUTUMN, is full of sensibility and pathos; and the concluding ejaculation is wonderfully fine:—

'Then welcome, COLD; welcome, ye *snowy* nights!
Heav'n midst your rage shall mingle pure delights,
And confidence of hope the soul sustain,
While devastation sweeps along the plain:
Nor shall the child of Poverty despair,
But bless THE POWER that rules the *changing year*;
Assur'd—though horrors round his cottage reign,—
That *Spring* will come, and *Nature* smile again.'

Nor is the short, but masterly recital of the *Post Horse's* unhappy fate and employment, less to be admired for its faithful, but affecting adherence to truth; and will, certainly, awaken the liveliest pity for the hardship's of a silent, suffering, though eminently serviceable creature:—

'Could the poor *post-horse* tell thee all his woes;
Shew thee his bleeding shoulders, and unfold
The dreadful anguish he endures for gold:
Hir'd at each call of business, lust, or rage,
That prompt the trav'ller on from stage to stage:
Still on *his* strength depends their boasted speed;
For them his limbs grow weak, his bare ribs bleed;
And though he groaning quickens at command,
Their extra shilling in the rider's hand
Becomes his bitter scourge:—'tis he must feel
The double efforts of the lash and steel;
'Till when, up hill, the destin'd inn he gains,
And trembling under complicated pains,
Prone from his nostrils, darting on the ground,
His breath emitted floats in clouds around:
Drops chase each other down his chest and sides,
And spatter'd mud his native colour hides:
Through his swoln veins the boiling torrent flows,
And every nerve a separate torture knows.
His harness loos'd, he welcomes eager-eyed
The pail's full draught that quivers by his side;
And joys to see the well-known stable-door,
As the starv'd mariner the friendly shore.'

Truth of sentiment, as well as of description, are the leading features of our FARMER'S BOY; and his chief decorations, the indubitable symptoms of a meditative head and a sensible heart. His expression is also copious, but concise. A *Lord,* who affected to be a WIT, though, I presume, his *Lordship* was mistaken, gives this caution at second-hand:—

'Another fault, which often does befall,
Is, when the wit of some great poet shall
So overflow, that is, be none at all.
Remember that the diction every where
Be gentle, clear' ——

Having endeavoured, as far as the tenor of our work may permit, without injury to our other claimants, to give the PUBLIC an idea of the very numerous beauties which this poem possesses; and having evinced, to the utmost extent of our power, that ardent zeal which should be ever manifested in the cause of unpresuming, though

though acknowledged merit; we shall conclude with adverting to the amiable and praise-worthy exertions of Mr. CAPEL LOFT on the present occasion, who deserves every encomium for introducing a candidate of more than ordinary desert, from his humble station, to general attention; as likewise for obliging the reader, himself, with a very elegant preface, which breathes the purest spirit of humanity, and which is not less distinguishable for unassuming benevolence than for a desire the most truly patriotic, that of presenting an additional, though long unnoticed gem, to the literary cabinet of his native country. It may not be unnecessary to add, that the very superior manner in which this poem is printed must reflect much honour on the assiduity and ardor of the publishers; and the wooden cuts are designed and executed in a style so neat as to confer infinite credit on the abilities of the ingenious artist.

The Armenian; or, The Ghost-Seer. A History founded on Fact. Translated from the German of F. Schiller, Author of The Robbers, Don Carlos, &c. by the Rev. William Render. 4 *vols.* 12*mo.* 14*s.* *Symonds.* 1800.

THE work, or rather the incoherent rhapsody, now before us, originally appeared in a German periodical publication, called *Thalia*. From the many pages which it occupies, it must have been continued a long time; and, from the want of a just connection between the parts, it appears to have been frequently interrupted. We are informed, 'It is not improbable that it was intended to expose the impostures of the sect of the *Illuminati*, which was then beginning to extend itself in Germany;' but this information is of too frivolous a kind to deserve any credit. The author expressly declares that he does not intend to designate the order of Free-masons; and we are inclined to think that no particular association of men is the object of his production, since the foundation of that which he represents is so fabulous, its regulations are so mysterious, and its aim so absurd and unprofitable, that it can only exist in his own imagination. The Illuminati, if really meant by Schiller, must be a most contemptible and ridiculous society, composed of *jugglers*, *gypsies*, *mountebanks*, and *charlatans*. They must prove perfectly harmless; for their *legerdemain*, their *harlequinades*, their *sleight-of-hand deceptions*, their *magical lanthorn delusions*, and their experiments in the *black art*, are liable to the detection of every country mountebank and itinerant showman. The author seems to have been more desirous to puzzle and confound his readers than to amuse and delight them. He has completely succeeded; for his tale is filled with the most inconceivable events, which appear to be conducted by some supernatural power, and yet have no object either near or remote in view adequate to the means that are thus wonderfully employed. In the progress of the narrative, disorder in the arrangement and confusion in the characters are prevalent; but, when the author, after having amazed and terrified us with his incantations and necromancy, attempts seriously to explain the wondrous effects and phenomena produced by the skill of his principal agent, his tale is then

" confusion

"confusion worse confounded." Having, like the enchanters of old, toiled to raise the superstructure of a magical palace, he awkwardly destroys it with the touch of his own wand. His explanations are either unsatisfactory, or not worth the trouble of obtaining. It may be truly said that "his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and, when you have them, they are not worth the having."

We meet, however, in this motley composition, several instances of the powers of Schiller's genius, in exciting melancholy, impressing terror, and moving even the tenderest feelings; but they only produce a momentary effect, and make us lament the unaccountable perversion of such talents to an object so truly contemptible as the *Ghost-Seer*.

The Annual Register; or, A View of the History, Politics, and Literature, for the Year 1795. 8vo. *Printed for the Proprietors of Dodsley's Annual Register. Otridge, and other Proprietors.* 1800.

WE have, in several instances, had occasion to notice the difficulties attending a publication of this nature, and the various requisites necessary to secure to it the patronage of the judicious and the learned. In the Annual Register, now presented to the public, for the year 1795, these difficulties have been ably surmounted, and these requisites have been applied in a masterly manner to give an adequate effect to the general design. The work is executed with impartiality, precision, and historical discrimination. In the course of his selections from the vast mass of materials that naturally presented itself, the annalist has furnished the most satisfactory proofs that he possesses a mind untainted by political views, party motives, or national prejudices. His statements are conformable to the most authentic documents, and his reflections are suggested by the spirit of profound enquiry in unison with the impulse of philanthropy. We shall pass over the *chronicle*, the *state-papers*, *characters*, *natural history*, *useful projects*, *antiquities*, *miscellaneous essays*, and *poetry*, as heads containing articles, undoubtedly of considerable importance in their respective points of view, but which, at the same time, merely require in the annalist a judicious selection and classification. It is to the history of Europe in the crisis of the year 1795 that we feel ourselves bound to direct our attention, and, during that important period, we find, throughout Europe, a series of vicissitudes equally astonishing and unaccountable.

The register commences with a minute detail of the causes and events which led to the subjugation and dismemberment of Poland, and the annalist enters into a very able disquisition on the ancient and new constitution of that country. The practice of setting up the crown to the highest bidder, as well as the internal dissentions and contests of the Poles, certainly invited foreign nations to interfere in their concerns. Other powers were naturally induced to think that Poland was unfit to govern itself; they opposed every salutary alteration in its constitution, and felt no reluctance in sharing among themselves a kingdom which they had been taught to disrespect and

despise

despise as venal, worthless, and dependent. The observations arising from the shameful partition of that vast country are too edifying to be passed over unnoticed:—

'The history of Poland, displaying the defects and disadvantages of political systems, as by a magnifying glass, offers to legislators, and all who can, either directly or indirectly, influence the business of legislation, the most important considerations. It illustrates, in the most striking manner, the ultimate ruin that must arise from the encroachments of any class of men, under whatever denomination, on the rights of humanity, on the one hand, or the prerogatives of the executive government, on the other; and how much the interest of every branch of government, and every order in society, is connected with sentiments of moderation and justice. Had the Polish nobles understood their own interest, they would neither have weakened the natural strength of the country, by oppressing and enslaving the peasants, on the one hand, nor the energy of government, by endless attacks on the powers of the crown, on the other; but it seems unfortunately to be incident, and almost inseparable from a spirit of liberty, to push its claims beyond a just and reasonable degree of freedom. No sooner have men ceased to be slaves, than they aspire to be masters: liberty is still the pretence; but power is the real object. It has happened in our own country, that the *privileges of the people* have generally been only a popular cry, for the *power of their leaders*. The same thing has happened in the late struggles in France between contending factions; and perhaps it will always happen in all human societies. To secure the liberty of the subjects, against the tyranny of the crown, was the pretence for the successive changes which took place in Poland; but the real design was, to throw the whole power of the state into the hands of the aristocracy. While, with one hand, they seized almost every branch of the royal prerogative, with the other, they bound harder the fetters of the people. While they raised themselves above the controul of the law, they sunk the people below its protection. But in carrying on this double attack on both their king and country, they cut the ground under their own feet: and king, nobles, and the whole Polish nation were involved in one common ruin.'

The disregard manifested by the aristocracy of Poland for the rights of the crown, and the happiness of the great mass of the people, the cultivators of the soil, cannot be urged as an apology for the iniquity of the partitioning powers; and, it is highly probable that the act of dismemberment will, at no very distant period, prove the source of long and bloody contests. It must, in the mean time, be considered as an event which, supplanting all public law, has greatly tended to sanction a contempt of morality and sovereign authority, and contributed to disrespect for the privileges of kings and the rights of nations.

The conquest of Holland, the desertion of Prussia from the coalition, the conclusion of a separate peace between France and Spain, the prosecution of hostilities on the Rhine, the situation of the interior of France, the incorporation of the Austrian Netherlands with the French republic, the capture of the Cape of Good Hope, and the general partiality of the inferior ranks in all nations to the revolutionary system, are related and discussed with perspicuity and profoundness of thought.

The state of politics in this country is represented without the least allusion to party, and the debates in parliament are reported accurately, with respect to the principal topics of investigation. In his mention of the trial of Mr. Hastings, the annalist's remarks display considerable powers of criticism, and much novelty of idea. There is, in the following passage respecting the prolixity of the

speeches delivered by the chief managers of the impeachment, a felicity of imagination and expression that is better felt than described:—

'A true critic could easily observe a very wide difference, indeed, between the eloquence of the defenders of Mr. Hastings, and the studied, affected, and theatrical, declamations of those who were accounted the principal managers of the impeachment. The speech of one of these, on the particular charge committed to his care, was continued for several days. Almost all the speeches of the managers ran to a length altogether unprecedented in the history of impeachments: it was shrewdly observed, at the time, that this unusual prolongation of speeches was a proof of the extreme difficulty and impossibility of the task undertaken by the managers. But, in truth, it is not to this circumstance only, nor yet to the other circumstance noticed in the quotation above, of a rivalry between professed orators, before an audience of the first dignity and splendour, that the extreme length of the speeches in question is to be attributed. A revolution has taken place in this country, at least, in oratory, somewhat analogous to that in military operations; by which the commanders in chief of armies do not attempt to carry a few posts in succession, by different detachments, but by an immense force, and a continuation of action, to carry the whole of the enemy's line of defence, though extended over a frontier to be measured only by hundreds of leagues.

'Every humour, spirit, custom, and pursuit, almost without exception, is tinctured in its progress, by human weakness and folly, until, at last, it is involved in a degree of ridicule. Chivalry, though founded in the noblest principles of mind and heart, became ridiculous; philology became ridiculous; logic became ridiculous. A degree of ridicule, by the frivolous researches of mere empirics and nomenclators, has of late been affixed, in the imaginations of many, to the pursuits of even experimental philosophy. There is nothing more preposterous than to seek the fame of eloquence by prolixity. Grand ideas, convincing truths, warm and generous sentiments, are quickly communicated from mind to mind with the speed of lightning. The orations of Grattan, the addresses, and letters of Bonaparté, would lose their charm and effect by dilatation. The time is certainly not far distant, when all speakers in parliament, who possess sound taste and judgment, will be as studious of brevity as most of our present orators are of diffusion.'

The historical department of the work concludes with the affairs of Ireland, which, however correctly given, are not, in proportion to the vast importance of the subject, detailed at sufficient length.

The account of books is written in a candid manner, and the whole work is, in every respect, calculated to maintain the distinguished reputation which Dodsley's Annual Register has deservedly acquired.

Select Essays of Dio Chrysostom, translated into English from the Greek; with Notes, critical and illustrative. By Gilbert Wakefield, B. A. 8vo. 6*s. Boards, Phillips,* 1800.

IN a short preface to this work we are informed, that Dio Chrysostom was born at Prusa, in Bithynia, but afterwards quitted the place of his nativity, where he rose to political distinction as a magistrate, rather than submit to the tyrannical government then exercised in that province, and travelled into Egypt and other countries for improvement.

'On his return to Rome, his freedom of speech (that unpardonable offence to all TYRANTS, and the true touchstone of POLITICAL VIRTUE in every community) in conjunction with his friendship for a man of honour, whom Domitian had put to death, endangered his life with that despotic monster, and drove

him

him into banishment, about the year *ninety-four* of the Christian æra, with no other companions of his exile besides Plato's Dialogue on the Immortality of the Soul, and a single oration of Demosthenes.'

He was recalled from banishment by Nerva, and was caressed by that emperor, but more particularly by Trajan. Dio acquired the name of Chrysostom, or *golden-mouthed*, from the elegance and purity of his compositions; a name which has occasioned a frequent confusion of our Dio Chrysostom, the heathen philosopher, with John Chrysostom, the christian preacher.

The work under our consideration consists of sixteen discourses, or essays, chiefly upon moral and political subjects, which, in point of manner and the order of arrangement, bear some resemblance to those of Plutarch; but, unlike the works of that great philosopher, they afford us scarcely any information concerning ancient manners, except what may be found in those Greek and Roman classics that are read in our schools. Dio Chrysostom makes no allusion whatever to any events that happened in his own time; a clear proof of the despotism which then prevailed over the civilized world. He reverts to a period so far back as the distance of four hundred years; and, not content with this extraordinary caution against giving offence to his cotemporaries, he appears, as it were, fearful of incurring the imputation of egotism or vanity, and causes his precepts to be delivered by other persons, whose opinions, and not his own, they appear to be. Thus, in his first discourse, which treats of kingly government, and the object of which is to point out the qualifications of an excellent and heroic monarch, the sentiments are all expressed by Alexander the Great, in a conversation which he held with his father Philip, after the battle of Chæronea; and Homer is the master from whom Alexander is supposed to take his description of a perfect prince. This aspiring youth holds all other poets in contempt, when compared to Homer; and all kings are equally despicable in his eyes, unless endowed with those great qualities which the sublime bard attributes to his favourite heroes. He proceeds in the following words:—

'However, to make epic poems, father! or compositions in prose, as you write epistles, with extraordinary credit to yourself, I am told, is a talent not altogether requisite for kings, except perhaps those who have youth and leisure: as, they say, you also, when at Thebes, went through a complete course of study upon language. Nor, on the other hand, is a profound application to philosophy adviseable for kings, but rather an unsophisticated and simple cultivation, by a practical display of benevolent and gentle and just deportment, with an elevation and manliness of character; and especially by a pre-eminent delight in acts of kindness and beneficence, which constitutes the closest approximation of human nature to the divine. Yet kings should listen with pleasure to philosophical instruction in its season, as in no wise contradictory, but consonant to their modes of life. I would not, however, advise a king, of a soul generous, and worthy his exalted rank, to suffer his mind to be delighted by every species of poetry, but by the most honourable and dignified alone; such as Homer's is acknowledged to be, and the corresponding portions of Hesiod's works: with any other poet of similar excellence to these. For neither, continued he, should I chuse to learn on every kind of musical instrument, but the harp only, or the lyre, for the hymns and services of the Gods, and the praises of virtuous men: nor would it be decorous for kings to chant the love-verses of Sappho and Anacreon: but perchance, if occasion should demand, the lyric stanzas of Stesichorus or Pindar. Yet, peradventure, Homer alone is sufficient even for all this.'

To what a height Chrysostom carried his veneration of Homer, may be collected from the subsequent observations of Alexander:—

'Upon the whole, father! we have in Homer, according to my judgement, a most complete reformer of human manners; and that king, who endeavours to model his conduct by this preceptor, will attain the perfection of prosperity and virtue. Two qualities are clearly propounded by him, as excellencies of the most princely character, Fortitude and Justice, where he says of Agamemnon:

"A righteous sovereign, and a warrior brave:"

an epitome of all other virtues.

'Nor should a king surpass others merely in what is masculine and dignified: he should not listen to performers on the flute and harp, or the chanters of effeminate and wanton songs; nor approve the mischievous competitions of a depraved eloquence, whose object is the gratification of a most unlettered sottishness; but his first and principal aim should be, the removal and dismission of all such propensities to the greatest possible distance from his own affections, and next, from the community which he governs.'

The whole of this discourse will afford a considerable share of recreation, though, perhaps, little instruction to the classical reader; and it might, with much more propriety, be called a panegyric upon Homer, than a discourse on kingly government.

There are four other discourses, in which Diogenes the Cynic is made to preach that singular species of morality which he was known to practise; but which never was, and never will be, generally adopted. Though the reader may reject the precepts of the philosopher, he will be highly entertained by the peculiarity of the manner in which they are recommended. He will find the Socratic method of argument successfully carried on, and frequently enlivened with delicate touches of fine ironical humour, like those in which Lucian is so singularly happy. Diogenes rails against all the institutions and habits of artificial society, and maintains, that, instead of promoting comfort or convenience, they are, on the contrary, the causes of every evil with which mankind are afflicted. This philosopher having been banished from his native city, Sinope, used to spend his time alternately at Athens and Corinth. Passing from the latter to the former place, he met an acquaintance, who seemed to be much troubled for the loss of a servant that had run away from him. Diogenes reproved him for his folly in attempting to search for his servant, instead of rejoicing at his deliverance from so worthless a fellow. The other replied, that he could not easily restrain his desire of revenge, for the runaway had been employed in no servile labour, was well fed, and had no employment but to attend his master when he went from home. "Observe," said Diogenes, "how you pretend to have done him no injury; when you have injured him as much as possible, by maintaining him at home in idleness and ignorance. Want of employment and inactivity ruin foolish people more than any thing else besides." The Cynic then goes on to prove that the servant very properly ran away to prevent himself from growing more corrupt than he was, and that the master was by far the greater offender. He also maintains that men would be much more free and happy without any servants at all. Our readers will recollect that all the servants in ancient Greece and

Rome were slaves, who were bought and sold; and that, like those in the British colonies, they were generally brought from foreign nations. The observations, therefore, of Diogenes, have scarcely any application to the customs of those Christian countries, where servitude is nothing more than a civil contract mutually agreed to by the party serving and the party served. But whoever has been in the West Indies must be struck with the truth of the following observation of Diogenes:—

"Besides, amongst servants, children are corrupted from their very infancy, contracting habits of laziness, and a domineering temper, whilst they have servants to wait upon them, and inferiors to despise."

Mr. Wakefield has written notes and illustrations upon several passages of the work, and his concluding note upon the discourse concerning servants contains the following anecdote:—'A very distinguished nobleman of the day had invited an eminent literary character, whom I knew, to dine with him *alone*, for the purpose of a private conversation. The nobleman and the clergyman dined *alone* accordingly, amidst the inspection of from sixteen to *twenty* servants in and out of livery.'

Few readers, we believe, will be able to refrain from laughter, while they peruse the essay entitled "The Isthmian Discourses," which is the last of this volume. It not only abounds in wit and humour, but the wit and humour are conducted with the chastest propriety; and, what is of still more moment, it has for its object the removal of foolish prejudices, and the promotion of virtue. Diogenes is supposed to mix among the spectators at the Isthmian games, and to treat with contempt and ridicule all the exploits for which the victors so highly valued themselves, and received the most distinguished honours. During the solemnities, he took occasion to place on his head a garland from the pine-tree, and being informed, by the servants of the Corinthians, that, having gained no victory, it was necessary for him to take off the garland, he replied:—"I have gained many victories over a multiplicity of mighty antagonists, not of that vile and despicable class which you may observe in this place—wrestlers, throwers of the quoit, and runners; but antagonists much more strong and unmanageable than they:—POVERTY, I mean, and EXILE, and DISGRACE; IRASCIBILITY also, and GRIEF, and DESIRE, and FEAR; together with a brutish monster of insidious and effeminating influence, the fiercest combatant, and the most unconquerable of the whole number, PLEASURE."

On the same occasion, he observed two horses tied together at one spot, fighting and kicking each other, with a crowd of spectators collected round them, till at length one of the horses, wearied with the contest, broke the rope and ran away. Diogenes immediately went up to the horse that continued in his place, put the garland with great gravity on the creature's head, and loudly proclaimed, "A conqueror in the Isthmian games because he had vanquished his enemy in a trial of skill at kicking!"

There is an essay on "The Cultivation of Letters," which we cannot pass over without notice. Here the author recommends to his young friend, who is a man of fortune, not intending to enter into

into any profession, but wishing to appear as a public character in the state, the best means of cultivating his talents as an orator. For this purpose, he desires him to attend to the comedies of Menander, and the tragedies of Euripides, and, instead of perusing them himself, to employ a reader to recite them with a melodious voice. Homer should never be omitted. An earnest and diligent attention to historians is incumbent on a statesman. "Herodotus you will read, *if you can procure him*, at your ease, with no tumultuary sensations; because the negligent facility and sweetness of his elocution suggest a tacit suspicion of a fabulous invention, rather than of historic narrative." Mr. Wakefield observes, that this passage has very properly led *John James Reiske*, who edited the Greek edition of Dio Chrysostom's works, at Leipzig, in 1784, to conclude that copies of the historians, as well as of other works, were scarce and expensive at Rome in his days. Mr. Wakefield, at the same time, terms Herodotus a most depraved writer. The author then commends Thucydides, as ranking among the first of historians. As orators, he recommends Hyperides and Eschines in preference to Lysias and Demosthenes; because their energies are more simple, and their arrangements more easily comprehended. He esteems Xenophon alone, of all the ancients, as sufficient for the accomplishments of a political character, whether a military commander, a city magistrate, or a public orator. The author next dwells at some length on the excellencies of Xenophon, in the course of which he displays an elegant and correct taste.

The work, in an aggregate point of view, is entertaining and instructive. The discourse on arbitrary government contains a most animated and horrible picture of the miseries under which the licentious despot labours, and the other Essays breathe the purest spirit of morality. The lover of antiquity will derive very little information from the perusal of these Essays, for we possess nearly as much information as the author did respecting the times to which he refers. Nor will they supply the profound moralist with any thing novel or edifying. Yet they will be read with pleasure by all those who admire an author for his extreme modesty; and for his endeavours to unfold principles, while he leaves the reader, as much as he possibly can, to make his own reflections, and draw his own conclusions; for the unaffected familiarity of his manner, and for the zeal with which he wishes to promote the cause of virtue. Some of the Essays, however, are imperfect, and appear to have very little connection with the subjects to which they are supposed to relate.

The translator deserves considerable praise, not only for having rescued from obscurity an ingenious and useful work, but for the correct and impressive language in which he has presented it to the public. We hope he will be equally successful in his translation of the remaining Essays of the same author, as well as of Hesiod, and the minor Greek poets, which he promises to execute.

Mr. Wakefield's notes display a most extensive knowledge of the ancient classics; but we are concerned to observe that he has not been able, in the course of them, to refrain from making unjustifiable allusions to his present situation, nor to suppress that spirit of political discontent which produced his confinement.

Observations

Observations on a Tour through the Highlands and Part of the Western Isles of Scotland, particularly Staffa and Icolmkill: To which are added, a Description of the Falls of the Clyde, of the Country round Moffat, and an Analysis of its Mineral Waters. By T. Garnett, M. D. Member of the Royal Medical Society of Edinburgh, &c. &c. Illustrated by a Map and Fifty-two Plates. In 2 Vols. 4to. Boards. 2l. 12s. 6d. Cadell and Davies. 1800.

A CULTIVATED intellect, and a mind inured to habits of philosophic reflection, every where finds subjects worthy of attention; and even the lighter and less scientific productions of such a mind are seldom found not to combine amusement with instruction. The ingenious author of the present Tour has been long known and respected in the literary world. As a relaxation from severer study and the toils of professional avocations, by which his health had been much impaired, Doctor Garnett undertook a journey through the Highlands and Western Isles of Scotland, which gave rise to the work now under consideration.

After a very deserved compliment to the industry and talents of Mr. Pennant, the Doctor continues—

'I took the journal of this eminent writer with me, and compared his descriptions with the objects themselves, which, as far as they went, were remarkably accurate; but I soon found,' he modestly adds, 'that considerable employment was left for a gleaner.'

The volumes before us contain a description of that part of the country through which Dr. G. passed, of the manners and customs of the inhabitants, natural curiosities, antiquities, mineralogy, botany, natural advantages, proposed improvements, and an account of the state of manufactures, agriculture, fisheries, and political economy, with local history and biography. The reasons which influenced Dr. G. to throw the more scientific parts of the work into the form of notes, as well as to insert many historical facts, &c. we shall give in his own words.

'The reader will find several philosophical notes, which he may perhaps think had better have been omitted; but I was induced by the example of Dr. Darwin to hope, that by this mean some readers might be allured from the straight path of the tour, to take a glance at the secret operations of nature, and that the slight taste which they would thus have of her dainties, might give them a relish for a more sumptuous repast. It is only to the general reader that they are addressed, the philosopher will find scarcely any thing new in them; and those who have an absolute dislike to all philosophical investigations may pass them over. I have generally thrown the natural history as well as the biography into the form of notes, that they might not terrify or impede the progress of the light reader, but be in readiness to satisfy the curiosity of the inquirer.

'Should it be asked why I have inserted many historical facts, such as the massacre of Glencoe, Gowrie's conspiracy, &c. by way of episodical digressions; I can only say, that though these facts stand recorded in history, I have thought proper to insert them, because it makes the place infinitely more interesting to the traveller to have an account of every remarkable circumstance relating to it before his eye: besides, many persons visit these scenes who are not well versed in history, or who may not recollect what is connected with the places they examine.

'I expect that what I have said of the wretched situation of the inhabitants in the Highlands, will give offence to some persons, and particularly to those who have it in their power to ameliorate their condition; but I was actuated only by a desire to increase the comforts, and remove the distresses of the natives. I have

have in no instance knowingly lost sight of truth; it has been my wish and endeavour to

"speak of them as they are,
Nothing extenuate, nor set down aught in malice."

Towards the conclusion of the preface, in apologizing for the style of the work, Dr. G. pays a just tribute of respect to the memory of his deceased wife, who was the companion of his studies, and the partner of his literary labours.

Dr. G. set out on his tour in July, 1798, accompanied by Mr. Watts, a young gentleman who had made landscape and miniature painting his particular study. About nine miles from Glasgow, along the banks of the Clyde, the prospect, which had been hitherto confined, began to open upon our travellers, displaying to their view a scene highly picturesque. The extreme length of the grand canal, from the Forth to the Clyde, is 35 miles. It rises and falls 160 feet, by means of 39 locks, 20 of which are on the east, and 19 on the west side of the summit; for the tide does not ebb so low, by nine feet, in the Clyde, as in the Forth. There are eighteen draw- and fifteen aqueduct bridges, of considerable size. At the distance of five miles from Kilpatrick, the canal crosses the river Kelvin, and is carried over a valley, by means of an aqueduct bridge, consisting of four arches, sixty-five feet high, and four hundred and twenty in length. The situation of this bridge is very masterly, and exhibits a striking effort of human ingenuity and labour.

In their route to Dumbarton, our tourists visited the fort of Dunglass, situated on a point of the promontory of that name, a place of considerable strength in the time of Oliver Cromwell; but now containing only one solitary habitation, and one single inhabitant within its dilapidated walls—a circumstance which, Dr. G. very justly observes, can suggest no unpleasing reflections to the lovers of peace and civilization. The ruins themselves are low and inconsiderable, and, according to our author, by no means so picturesque an object as represented by Mr. Gilpin.

The rock of Dunbuc, as well as that of Dumbarton, is composed of basaltes, which has some tendency to a columnar form: indeed Dr. G. supposes that a chain of rocks of this kind, though often interrupted for a considerable space, may probably extend from Dumbarton to Stirling, perhaps to Edinburgh: for the rocks on which the castles of Edinburgh and Stirling stand bear a considerable resemblance to that of Dumbarton. About thirteen miles from Glasgow our travellers had the first distinct view of the celebrated Benlomond, which is a very grand one: this mountain forms the centre of the back ground; on each side are hills of inferior magnitude.

They next approached the castle of Dumbarton; but there is neither novelty to be found in the description of the place itself, nor in that of the surrounding scenery. The magnetic property of some parts of the rock, observed by Buchannan and others, is noticed by Dr. G. and he mentions the experiments made by the late professor Anderson of Glasgow on the magnetism of this rock, and the circumstance of his marking with paint those parts which possessed that property, with the direction of the poles. Here also we have a succinct account, from Scottish history, of the famous escalade in 1571, when

when Lord Fleming was governor of the fort of Dumbarton, achieved by the enterprise and under the guidance of a private soldier of the name of Ramsay, who had deserted from the service of Lord Fleming. In commenting on this hazardous undertaking, Dr. G. very pertinently remarks—

'Thus did private resentment, without any political consideration whatever, put into the hands of the regent, this important fortress. It is a curious reflection, but upon examination it will be found generally true, that the greater number of public events of consequence, have their source in private pique, or private interest. History is full of instances, where from these motives, mankind have undertaken what they never would have done from more enlarged considerations; and the great business of the politician is to turn these private interests to his advantage. In the present instance, probably, no reward could have induced the soldier to betray the garrison, while pique at the conduct of the governor carried him to such a length, that rather than forego his revenge, he risked the massacre of numbers who had never offended him. Reason is a cumbrous machine, which cannot easily be moved; but our passions are the springs by which the designing act upon us, and gain their purposes.'

Such being the case, those intrusted with the government of nations, who have no object but the public good, ought to weigh well the importance of encouraging, by every proper means, the cultivation of reason among those whom they govern; for, if the passions of the ignorant multitude may sometimes be turned to worthy purposes, by a patriot king, or a sagacious minister, it ought also to be remembered, that they are, with perhaps still greater facility, actuated by a crafty tyrant, or an ambitious demagogue.

In the neighbourhood of the village of Renton stands the house and monument of Doctor Smollet; and a few miles farther forward, on the opposite side of the Leven, is an obelisk, 100 feet high, erected to the memory of George Buchannan, the greatest man of the age in which he lived. This obelisk was built, by subscription, in 1788, *more* than two hundred years after his death. The propriety of this monument was first suggested by the late professor Anderson, who was indefatigable in obtaining subscriptions for its erection.

'It may indeed be observed, that this charming country has been fertile in genius, as well as beautiful scenery, and the fruits of the earth. At Garlies, in the neighbourhood of Loch-Lomond, and not far from the Leven, was born another great man; perhaps one of the greatest that ever lived, if greatness be estimated by the benefits bestowed upon mankind. This person was Lord Napier, the inventor of logarithms, a discovery which, by the ease and expedition it has introduced into calculation, has wonderfully assisted the science of astronomy, as well as practical geometry and navigation.'

Our travellers visited the beautiful islands in Loch-Lomond; but, as they have so often been described, we shall not detain our readers by any extracts from this part of the work. The prospect, from the summit of Benlomond, which they reached by a steep ascent of six miles, is extremely grand and interesting; and here the Doctor takes occasion to speak of the formation of rivers, but on this subject he advances nothing different from the well-known theory of Dr. Edward Halley.

'The perpendicular height of Benlomond above the surface of the lake, is 3,240 feet; and the average height of the lake above the level of the sea, 22 feet, which, added to the former height, gives the perpendicular altitude of the

mountain above the level of the sea, 3,262 feet. In height it is surpassed by Benevis, Benlawers, and some other mountains; but the difference is more than compensated by the elegance of its insulated situation, with respect to the neighbouring hills: its form being that of a huge truncated cone, and its appearance, from whatever part it is viewed, much more noble and magnificent than that of the just mentioned hills. The lower parts of the mountain, on the side next the lake, are finely skirted with wood.

'Benlomond is chiefly composed of granite, interspersed with great quantities of quartz. This last mineral is found near the top, in immense masses, some of which must weigh several tons; these appear like patches of snow upon the mountain, even when seen from Luss. Considerable quantities of micaceous shistus are found, even at the top, and many rocks towards the base of the mountain, are entirely composed of this mineral.

'Plovers abound near the middle of the mountain, grouse a little higher, and near the top we saw some ptarmigans, which were remarkably tame.

'To the botanist, Benlomond affords a fund of great amusement; as we ascend, we find the plants we had left below assume a very different appearance, and some very rare and beautiful species are found in abundance.'

Visiting whatever was worthy of observation, in their route to Inverary, and viewing the castle of that name, the property of the Duke of Argyle, the author introduces some short biographical sketches of one or two of the ancestors of that family. The present duke, we are informed, bestows a very laudable attention on agriculture: his drying barns, which are minutely described, would certainly in wet seasons prove of the greatest utility to the farmer, but cannot, we are afraid, from the enormous expence attendant upon their erection, ever become generally useful. A view of the importance of the herring fisheries, and an account of the migration of herrings, chiefly taken from Knox's View of the British Empire, are next presented to the reader.

Respecting the agriculture, the manners, and the superstition prevalent in the Highlands, we meet with little novelty of remark; but the Doctor's observations on the impolicy of the salt laws, in preventing the extension and improvement of the herring fishery, are so strikingly just, that we shall present our readers with a few extracts from this part of the work.

'In order to procure salt for the purpose of curing fish, those who want it are obliged to go for it to Oban, and at the custom-house make oath, that the salt which they purchase is for the curing of herring only; they must at the same time give a bond, which is not discharged till they take the herring, and what salt may remain above the quantity allowed for a certain number, to Oban, a distance of twenty miles. Indeed, from many parts of the island, they are obliged to go double that distance to a custom-house, for a few baskets of salt, and return to the same custom-house with the little fish they have cured, or perhaps with the salt without any fish at all. Besides, the people will never go to a distant custom-house for salt, till the herring appear in the lochs, from the well-grounded fear that the fishing may fail; and that having no proper place in which to keep the salt, it may in different ways be embezzled, and they incur all the penalties of the salt laws. Even when the herring do appear, the weather may be bad, the distance of the custom-house great, the salt damaged in their open boats, and the herring in a great measure disappear; or at least much valuable time be lost before they return home to the fishing.

'They pay as high for the smuggled salt, as they do for that which they procure from Oban, for smugglers always take advantage of their situation, and endeavour by high prices to indemnify themselves for the risk they run: but the people thus get the salt without the tedious formalities, the loss of time, or the risk which attends procuring it in the regular way.

'I think

'I think it is highly probable that the Scottish fisheries can never be carried to any very great extent, till not only these grievances be removed, but till the importation of rock-salt from Cheshire be allowed. In Scotland, salt can neither be manufactured sufficiently cheap, nor sufficiently pure. To understand this, it is only necessary to observe, that the sea-water on the coast of Scotland, and particularly on the west coast, does not in general contain three parts in a hundred of salt: so that in the manufacture of this article, in order to procure three tons of it, ninety-seven tons of water must be evaporated, which consumes much time, and is likewise very expensive, where fuel is so difficult to be procured, as it is in most parts of the highlands of Scotland.

'Besides, the salt extracted from sea-water is not pure muriat of soda, or the kind of salt proper for curing fish, and salt provisions in general, but contains a considerable quantity of muriat of magnesia and muriat of lime, as well as some sulphat of magnesia. These are called diliquescent salts, because they attract moisture from the air. In whatever state of dryness they may be procured by evaporation, when exposed for a short time to the atmosphere, they become soft, moist, and at last perfectly fluid; and it is this circumstance which renders them unfit for the curing of provisions, because when they are in a state of fluidity, they not only wash off the common salt, but the water which they bring in contact with the provisions becomes decomposed, and rapidly promotes putrefaction. It is true that the salt might, in a great measure, be freed from these impurities, by repeated solution and crystalization, and particularly by precipitating the lime and magnesia by the mineral alkali *(soda)*, but these methods would be attended with vastly too much expence, to answer the purposes for which salt is wanted.

'Nature has favoured us with immense quantities of rock-salt in some parts of England, particularly at Nantwich, Northwich, and Middlewich, in Cheshire. If it were allowed to import this salt to Scotland in the rock or fossil state, then by boiling it with sea water, as is done at Liverpool, Bristol, and some other places, a pure and fine grained salt would be procured at a trifling expence, for very nearly the same quantity of fuel would evaporate the water from a saturated solution of salt, as when it only contains three parts in the hundred; and therefore, instead of obtaining only three tons of salt by evaporating ninety-seven of water, they would obtain eighteen, and of a quality which would enable them to cure fish equally well as any other nation. At present in order to obtain proper salt, they are obliged to import bay salt from Portugal, for which not less than 30,000l. is annually paid. This sum might be saved, and the smuggling trade which is at present carried on to the west of Scotland by the Irish, who have rock salt duty free, would be cut up by the roots.'

The wretched situation of the Highlanders, particularly those who inhabit the Western Isles, are feelingly, yet faithfully delineated; with the hope of exciting in proprietors a sense of their own situation, and in the country at large a sense of the danger of depopulation arising from emigration, to which the poor natives are unavoidably impelled, by the total inability to obtain sustenance for themselves or families, from the practice of impressing the fishermen in the time of war, and, still more particularly, from the landlord virtually compelling the sons of his tenants to serve under his standard.

The Island of Staffa is composed almost entirely of basaltic columns, the peculiar form of which may, we have no doubt, be justly derived from the slow cooling process which the lava, when in a state of fusion, must have undergone within the bowels of the earth. Dr. Garnett conjectures, with much probability, that they may have afterwards been exposed by the violence of the sea, or, perhaps, by some of the adjacent parts giving way.

Our author's reflections on the ruins of Iona, once esteemed the seat and sanctuary of western learning, recalled forcibly to our re-

collection the beautiful and sublime effusion of Dr. Samuel Johnson, on a similar occasion. We presume every reader of taste will thank us for enriching this article of our Review by its introduction:—

"We were now treading that illustrious Island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me, and from my friends, be such frigid philosophy, as may conduct us indifferent and unmoved, over any ground that has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The second volume commences with a description of the town of Inverness, with some very judicious observations upon an academy established there in 1790, the good effects of which upon the rising generation Dr. G. anticipates with delight.

Our tourists examined the vitrified fort at Craig Phatric, the last of the chain mentioned in a former part of the tour, and, after taking a review of the opinions of those writers who had previously visited them, Dr. G. concludes, that although they certainly appear to be the work of art, yet, that we are not in possession of sufficient data to decide the question: with respect to their construction, all that can be concluded is, that they must have belonged to a period of extreme barbarism. In their route from Culloden to Dunkeld, by the pass of Killicranky, and from thence to Glasgow, our travellers examined whatever seemed to them most worthy of attention. The reader is here presented with a description of the natural and artificial curiosities in this part of the country; and with a concise account of the historical and classical facts connected with the places in their tour.

Dr. G. thinks that a particular account of Glasgow is entirely superseded, by the history of that city, lately published by Mr. Denholme. Having, therefore, slightly noticed its population, commerce, and manufactures, he makes his reader acquainted with the institution founded by the late Professor Anderson. For an account of this valuable seminary, we must, however, refer to the work itself. It would appear to be the first regular institution in which women are admitted, on the same footing with men, to the temple of knowledge; and Dr. G.'s observations on the importance of detaching, by a proper education, the female mind from frivolous and debasing pursuits, are highly worthy of attention:—

'The frivolous pursuits for which the fair sex have been condemned, ought not to be imputed to them, but to their education. Can it be expected that the female mind, confessedly more lively and active than that of the other sex, can sink into indolence and inactivity; or can it be supposed that any other than frivolous pursuits can engage the attention, where no care has been taken to instil a taste for rational knowledge, and where the cares of business do not occupy the mind. On examination, it will be found that the uncultivated minds of men, if not immersed in business, give way to much more unworthy and irrational pursuits than those of the other sex.

'The

'The ladies of this city are undoubtedly much indebted to the founder, as being the first person in this island who set on foot a plan of rational education for them, which affords the means of acquiring knowledge, not only useful to themselves in various circumstances of life, and capable of always supplying a rational amusement, without the necessity of seeking it elsewhere; but which fits them for companions for the other sex, and puts them on a footing of equality in conversation; besides, it enables them to fulfil, with credit and propriety, the most important occupation in life, which is generally committed to their charge; I mean the cultivation of the infant mind, which is to lay the foundation of the morals, patriotism, religion, and all the virtues that adorn society. It is justly observed by an excellent writer, that the seeds of virtue and morality are oftener sown by the mother than the tutor.'

After the repose of a few days at Glasgow, our travellers again set out to visit the falls of the Clyde. In this part of the work we meet with a description of the town, and an analysis of the mineral waters of Mofat.

In an Appendix are contained some circumstances relative to the life and writings of Buchannan, from a M.S. paper written by the late Professor Anderson, and read before the Literary Society of Glasgow College.

Upon the whole, if the present Tour be not written with the good-humoured facetiousness of Mr. Pennant, it is equally remote from the querulous acerbity of Doctor Johnson. Dr. G. has contemplated men and things with the eye of a philosopher; and the reader of sensibility, sympathising with his domestic misfortunes, will readily regard any trifling inaccuracies, in the style or manner of the work, as matters of inferior consideration.

The Tour is enriched with fifty-two beautiful views, taken on the spot, by Mr. Watts, the gentleman who was the companion of Dr. Garnett.

Essays on the Venereal Disease, and its concomitant Affections: Part First of the First Essay. A new Edition, corrected. 8vo. *pp.* 252. 4*s.* 1799.—*Part the Second, containing additional Evidence: With Critical and Practical Remarks on the new Saline Anti-syphilitic Remedies; and an Answer to some Objections made against the former Part. By William Blair, A. M. F. M. S. Surgeon of the Lock Hospital, &c.* 8vo. *pp.* 352. 6*s. Johnson, Symonds, &c.* 1800.

AS the subject of the present publication, however important to the profession, appeared to us, *at first*, rather to involve a controversy, which we had neither room nor inclination to extend in this journal; especially as there are, at present, no less than three periodical publications in this country devoted to medical readers; the ingenious author, we trust, will excuse our tardiness in announcing his interesting Essays.

The principal aim of Mr. Blair's inquiry is directed to ascertain the real or pretended advantages which the *nitric acid* is said to possess over *mercury* in the cure of the venereal disease in all its stages. We cordially subscribe to the truth of the very apposite motto he has prefixed to the second part of his work, in the words of Dr. GEACH, who justly observes, that "it will require time, acumen

acumen, extensive practice, unprejudiced judgment, to bring this medicine fairly to the test; to remark in what stages of the disorder it will do good; where its success may be doubtful; where it is certain."

In the Preface to the first Essay we are informed, that the uncommon success of several surgeons, in their late experience with the acid (especially at the Woolwich Hospital), has induced the author to select a few well-marked cases of lues venerea, for the purpose of repeating his observations, and of discovering any error or defect there might possibly have been in his practice in the year 1798. But no alteration whatever has taken place in his opinion in consequence of these renewed experiments. He, therefore, still concludes, that the advocates for the acid are greatly deceiving themselves, and that too little discrimination has been used in ascertaining the *real* merits of Mr. Scott's plan. As a general substitute for mercury in the treatment of syphilis, it is certainly inadmissible. Its efficacy may be *most* depended on in cases where a venereal taint is *least* capable of proof.—Such were the ideas which Mr. Blair entertained when he published the second edition of the first part of his 'Essays' on this important subject, which, in our opinion, has been brought very near its issue by the subsequent part, or the additional evidence in favour of his former propositions. Indeed, the author himself remarks, in his last preface, that a sufficient number of cases have at length been collected for the *final* decision of the leading points connected with this investigation; and we must allow him the merit of having calmly and deliberately weighed the materials communicated to him by his friends and correspondents, without being biassed by their favourable opinion, or irritated by the obloquy of intemperate opponents.

The whole of the second, and most interesting part of these Essays, is divided into five chapters. In the first, the author furnishes us with the latest communications on this subject from various medical practitioners, among whom we find the names of Drs. Rowley, Hooper, Lidderdale, Buchan, jun. Rollo, Thornton, Mitchell; and Messrs. Macartney, Phillips, Hope, De Bruyn, Blizard, Brown, Foot, Heaviside, and H. L. Thomas. There is much instructive matter contained in such a variety of information communicated by different writers; though it were to be wished that the editor had been less indulgent to some of his junior correspondents, who have here, as well as on former occasions, displayed their favourite propensity for wandering into the boundless field of speculative fancy. One of these, for instance, MODESTLY informs us, that he has succeeded in effecting the cure of a woman labouring under the *secondary* symptoms of the venereal disease, by directing her to inhale, daily, the vital air diluted with atmospheric air, while she abstained from the use of mercury under any form or shape; and, where patients have been under a course of mercury for a long time, he has known their cures to be accelerated by inhaling the oxygene air at the same time. P. 92. Such assertions would scarcely require our animadversion, were it not a necessary and essential part of our office to stem the torrent of hypothetical frenzy; nay, we seriously apprehend that some favourers of the

pneumatic doctrines will at length maintain, that the cure of the most complicated and inveterate diseases may be accomplished, not only by inhaling the factitious airs, but even by keeping the bottles filled with these elastic and 'health-bringing fluids' in their possession, like the famous amulets of the ancients.

In the second chapter the author gives "*an abstract of the evidence lately published by Dr. Rollo, in the second edition of his book on the Diabetes Mellitus; together with his Letter to Dr. Rollo, and another to Dr. Beddoes.*" —This abstract contains a general statement of the question at issue; whether the efficacy of the nitric, and other acids, is completely established in the secondary as well as the primary stages of the venereal disease. Mr. Blair is of opinion, that the bold inferences drawn by the Woolwich surgeons are not justified by the facts brought forward; and he observes, in his letter to Dr. Rollo, that many of the cases already published, and some of those transmitted to Dr. R. now printed in this volume, unavoidably impel him to declare his persuasion, that the new remedies have not turned out so beneficial in the advanced stages of disease as has been anticipated by his opponent.

The third chapter contains a full and impartial analysis of "*New Reports concerning Nitrous Acid in the Venereal Disease;*" or, "*A Collection of Testimonies respecting the Treatment of the Venereal Disease by Nitrous Acid:*" published by Thomas Beddoes, M. D. &c.—In this extensive analysis Mr. Blair endeavours to shew the contradictory mass of evidence brought forward by the reporters in favour of the nitrous acid: he justly reprobates the intemperate language of his adversaries, as well as their premature conclusions; and informs Dr. Beddoes, by way of *retaliation*, that he has "now made more work for the exercise of his talent in traducing '*surgical authors and surgical practitioners,*' by having accumulated facts not very favourable to the pneumatic system."

In the fourth chapter, the author communicates an interesting letter from Mr. Macartney, who mentions four cases of lues, in two of which the acid was employed with evident and apparently permanent advantage; and another case where the patient was cured of an extensive venereal ulceration of the throat, by continuing the use of the acid for some weeks. In the same chapter we find two letters from Mr. Wadd, junior, who informs the author, that in three cases not the least benefit accrued from the use of the nitric acid during the first week, or nine days; at which time the sores began to spread: one of these patients took daily *three drachms* of the acid, the other only *two*, for a month, when the ravages the disease was making compelled him to have recourse to the old remedy, mercury, which soon mitigated the symptoms. In a second letter, however, Mr. W. communicates two more successful cases, and concludes with observing, that the acid, at times, may be an useful adjunct; but, given by itself, as far as his experience enables him to judge, *it does not cure syphilis.*—The next letter is from Mr. W. N. Wickham, surgeon to the Winchester Hospital, who has likewise prescribed the nitric acid without any considerable benefit; though, in one case of a venereal chancre upon the glans, and two buboes,

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he found that the use of the acid had checked the symptoms. He says, however, at the conclusion of his short epistle, that he is *sufficiently* convinced it is not a remedy we ought, in all cases, to try.

In the second section of this chapter, Mr. Blair has furnished us with an elaborate abstract of *M. Alyon's "Essay on the medicinal Properties of Oxygen, and on the Application of this Principle in venereal, psoric, and herpetic Diseases."*—Mr. B. remarks, that this essay is written in a style of unusual confidence and self-approbation, while M. Alyon's decisive experiments, together with his indisputable facts, are often frivolous and unsatisfactory. According to the bold assertion of this French writer, all the mercurial preparations owe their efficacy to the oxygen they contain; and, after various experiments, he was enabled to form an ointment, impregnated with the greatest possible quantity of oxygen, which, he says, produced the same effects as mercury. The preparation of this *oxygenated lard* is as follows:—

'Take two parts of pure nitric acid, (32°) and sixteen parts of recent hog's lard; melt the lard in a glazed vessel, then add the acid, and when the composition has boiled, remove it from the fire to cool. This operation entirely decomposes the acid, the oxygen combining with the lard, and the azot escaping. Two ounces of fat, melted with two drachms of the acid, increased one drachm in weight, and gave out its azotic gas in a proper apparatus. The ointment, well prepared, neither resembles the unguentum citrinum, without mercury, nor rancid lard, as may be easily proved by analysis. It has no taste; is indissoluble in water, neither yielding sebacic nor nitric acid by washing; it is of a yellowish white colour; its consistence is between that of suet and virgin-wax; it melts without alteration; and surprisingly facilitates the oxydation of metals: mercury triturated with it only a few minutes, forms the Neapolitan ointment. If the strength of the acid employed be not known, if we add too much of it, the excess will remain in the lard unconcreted; and its use will irritate the skin: if the acid be feeble, the proportion of the oxygen will be deficient, and the remedy less active. The medicinal properties of this ointment will depend on the purity of the acid, the quantity of the lard, and the nicety of their manipulation. M. Alyon prepares two kinds; a weaker ointment for the face, in pimples or tetters; and a stronger, for herpetic or venereal ulcerations.

'In reciting the medicinal properties of this oxygenated ointment, M. Alyon particularly insists on its surprising efficacy against the itch, and especially the moist scabby species of the disease. Herpetic ulcerations, watery tetters, and erysipelas, hitherto regarded as very obstinate complaints, yield, he says, in a few weeks on applying this ointment. The crustaceous, ulcerated, and scaly sort of tetter is most easily cured. It is, besides, very efficacious in resolving incipient tumours of the lymphatic glands: it soon changes the appearance of venereal sores, and alleviates the pain of cancerous ulcers: the author has also employed it twice in the *tinea capitis* with the greatest success.'

With respect to the composition of the *nitric acid*, and its properties, M. Alyon remarks, that it is highly necessary to obtain it perfectly pure from any admixture of the muriatic and sulphuric acid, as well as from the nitrous gas, both for the preparation of his oxygenated ointment and for internal use. Diluted with water, he has administered it to more than one hundred and fifty patients, during the space of eight months.—Without entering into the inquiry, whether this acid acts more speedily and certainly in recent,

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old venereal complaints we cannot but give Mr. B. credit for the abridged account of all the cases detailed in Alyon's Essay, from which it clearly appears to us, that no reliance whatever can be placed on testimonies exactly resembling those of Dr. Mortimer*, of glorious memory; and we fully agree with Mr. Blair, that 'no considerate surgeon will feel disposed to exchange mercury for M. Alyon's remedies, *in any case of genuine syphilis.*'

The third section of the fourth chapter contains a variety of useful information on this subject from T. Fitzmaurice, Esq. Haslar Hospital; Dr. Trotter, Physician to the Fleet; several practitioners in North America; and from Messrs. Vise, Scott, Addington, Kerrison, and Clutterbuck: the fourth section is entitled—"*On the anti-venereal Effects of muriatic Acid, by Dr. Zeller, of Vienna; and on the medicinal Properties of Oxygen, by M. Fournier, Drs. Swediaur, Fourcroy, and Tazewell, of Paris.*"—The most important article of intelligence in the last section relates to the experiments made by Dr. Zeller ten years ago, who has, since that period, continued to employ the muriatic acid in venereal affections, and regards it as the *sole* efficacious agent in the sublimate against well marked, confirmed, and obstinate cases: nay, he adds, that this acid has been prescribed with equal, and in some instances with better effect than the sublimate itself; "by increasing the daily dose, as occasion required, to a drachm or more, without producing the salivation which would have been inevitably brought on by mercury. Where the lues had attacked *scorbutic* subjects, who, on account of the dissolved state of their fluids, could not employ mercury and even *in a scurvy without syphilis*, he administered the acid with the best effects."

In the fifth and last chapter, Mr. Blair displays much ability in his '*Remarks on the preceding Evidence.*' He first premises a few words by way of general *testimony in favour of mercury*, on which occasion he quotes the respectable authorities of Dr. Saunders, Dr. Swediaur, Mr. John Howard, Mr. John Pearson, Mr. Hunter. Mr. Jesse Foot, and Mr. Benjamin Bell.—After having balanced the evidence brought forward in support of the nitric and other acids, Mr. Blair observes, that, in the two collections of cases by Dr. Beddoes, there appears but a very small proportion of *secondary* venereal affections; and, if he were disposed to examine them with a critical eye, it would be found that *all these cases are questionable*, as proofs of the anti-venereal power of the new remedies.—The reputed successful trials in a confirmed syphilis must, according to Mr. B. be stated at a very low computation, and, when compared with the numerous failures, they almost dwindle into nothing; his own experience, in secondary cases, is particularly decisive against the introduction of the acids, while he is of opinion, that, in genuine cases of confirmed syphilis, the new remedies have proved *universally deficient, if all the existing facts connected with this inquiry could be brought to light.*

* Dr. CROMWELL MORTIMER, Secretary to the Royal Society, Fellow of the Royal College of Physicians, Member of the Society of Antiquaries, London, and Corresponding Member of the Royal Academy of Sciences at Paris, wrote "*An Address to the Public, containing Narratives of the Effects of certain chemical Remedies,*" &c. &c. London, 1745.—In this rare little book, which is dedicated to the king, we discover the first *regular* attempt towards introducing crude empiricism into this country, where it has, of late years, made such rapid progress that it now supplies a considerable branch of the revenue. *Verbum sat sapienti!*

Notwithstanding these unfavourable appearances, Mr. B. gives the following general result of his investigation:

'From the general mass of evidence before me, as well as from my own recent trials (which, though extensive and greatly varied, need not be here detailed), I venture to pronounce that *permanent good* may be derived from the judicious administration of the new remedies. Indeed, so much benefit, I think, will accrue from their use, as fully to recompense the labour of those who have most exerted themselves in the present controversy. By making this free concession, I do not mean to give the merit of a new discovery to Mr. Scott, nor to any of the modern experimenters: for acids have been long employed by other practitioners in medicine. Modern writers, however, deserve commendation for bringing these remedies forward to public notice, and attempting to define their virtues more explicitly. For my own part, I seem convinced that several particulars have been already ascertained; and that future observers will not be able to invalidate the following conclusions:—

'I. Dyspeptic and debilitated venereal patients (if they be not hectical) almost certainly receive benefit from the daily use of the acids, in conjunction, or given alternately, with mercury. They not only have their general strength and appetite improved, but are also enabled to bear the proper quantity of mercury much better than when it is administered alone.

'II. In erysipelatous, phagedænic, languid, fistulous, and irritable ulcers, where no venereal infection exists, and where mercury would, probably, do harm, the diluted acids are sometimes astonishingly efficacious, employed externally as well as internally.

'III. Old chronic pains and tumors in the bones, ligaments, and membranous parts, have been alleviated by the internal use of the new remedies, especially when these symptoms arose from the mal-administration of mercury.

'IV. The nitric lotion is often serviceable in cases of excoriated glans or prepuce, &c. accompanied with a puriform discharge; where the degree of swelling, pain, and inflammation are inconsiderable: but the common saturnine wash appears to be equally beneficial, and has the advantage of never encreasing the inflammatory symptoms.

'V. Gonorrhœa and leucorrhœa may now and then be removed by the acids, employed internally or by injection; but they often will produce a troublesome dysuria, and are not so certain in arresting those discharges as the common means of cure.

'VI. Buboes tending to suppuration, and indurated lymphatic glands, have sometimes been dispersed by these medicines; but, in this respect likewise, they are inferior to other modes of treatment.

'VII. Although the result of my own experience has not encouraged me to persist in the use of M. Alyon's "oxygenated lard," several practitioners in London have composed an ointment (impregnated with nitrous acid) which is highly serviceable in herpetic, impetiginous, and itchy eruptions. In such cases I have repeatedly seen good effects from the nitric mixture and lotion.

'VIII. Most of the local inconveniences which arise from an incautious use of mercury, such as ulcerated cheeks, swelled tongue, spongy gums, loose teeth, fœtid breath, and profuse salivation (however paradoxical it may seem), have been more speedily and effectually relieved by the internal exhibition of the acids, than by any other medical treatment hitherto employed: so that, for these purposes, I now trust to them confidently, and almost exclusively.

'IX. Under no circumstances of disease, or peculiarity of constitution, has the oxygenated muriate of potash appeared to me preferable to the acids; but, on the contrary, the latter have proved much more beneficial, and less injurious to the system than the former. This remark, perhaps, will hold equally true of the oxygen gas; respecting which, however, the evidence is at present too defective to ground any solid conclusion upon. I think, also, that very little reliance can be placed in the nitric acid bath, except for some cutaneous affections.

'X. I have never derived any manifest advantage from encreasing the daily quantity of the acids to more than two drachms; and, in common, I find *one measured drachm* sufficient, either diluted in plain water, or qualified with syrup, opium, or ardent spirits. For a lotion or injection, I mix from twenty to sixty drops of the concentrated acid with a pint of pure water.

'XI. Of all the different acids, I have seen most benefit from the nitrous or nitric. The latter is more palatable, though not more efficacious, than the former:

mer: but, in certain constitutions, none of the acids will agree; and in some cases, especially where considerable inflammation exists, it is highly improper to exhibit them. When they did not *speedily* improve the appetite, and afford an increase of vigour, I have seldom seen any future benefit to the general health from their continued exhibition.

'XII. Where "the saline antisyphilitics," as they are called, have disagreed, some of the following unpleasant consequences ensued, viz. violent nausea, vomiting, flatulency, cardialgia, eroding pains in the stomach, diarrhœa, dysentery, obstinate constipation, heat in the bowels, constant itching of the skin, miliary eruptions, universal tremor, frequent cold shivering, extreme giddiness, throbbing in the head, disordered intellect, erethismus, irregular palpitation of the heart, intermitting and quick pulse, dyspnœa, ardor urinæ, forcing pain of the uterus, diminished or suppressed secretion of bile, spitting of blood, hæmorrhage from the nose, ophthalmia, and phlogistic diathesis; to which may be added (in some few examples) an injurious effect on the enamel of the teeth, inflamed lips, swelled cheeks, deep ulcers of the tongue, and copious ptyalism.

'XIII. I regard the chemical explanation which has generally been given of the *modus operandi* of the new remedies and of mercury, in the venereal disease, as entirely hypothetical. But, whatever be their respective mode of action, their sensible effects are not strictly analogous to each other: for the salivation, now and then arising from the free use of the acids, is very different from a mercurial ptyalism, being unaccompanied with looseness of the teeth, spongy gums, or fœtid breath; and their constitutional effects, in many particulars, seem of an opposite nature from those which are experienced by a long continued course of mercury.'

In justice to the author, we have furnished our readers with a full and impartial account of his labours, and do not hesitate to recommend his work to the perusal of every medical practitioner, especially the surgeon; though we cannot refrain from suggesting to Mr. B. the propriety of avoiding in future all theoretical controversy, in which so much valuable time and paper is uselessly wasted. We are firmly persuaded that he will not slight this wholesome advice; for, with a similar view, he has already requested his opponent to spare himself the trouble of renewing personalities and sarcasms, as they cannot hereafter be expected to produce a rejoinder.

The Miscellaneous Works of Hugh Boyd, the Author of the Letters of Junius. With an Account of his Life and Writings. By Lawrence Dundas Campbell. 2 vols. 8vo. 16s. Cadell and Davies. 1800.

AS the editor of the present publication strenuously contends that Mr Boyd was the author of the Letters of Junius, it will be necessary to make a short enquiry into the grounds which present themselves to induce us to concur with him in that opinion. There are evidently but two modes of regulating our decision;—either by the testimony of external evidence, or by the internal merits of his other works, in consequence of a candid comparison between them and the Letters signed Junius. In the first instance, we have nothing positive to make us concur with Mr. Campbell in his sentiments. It appears that Mr. Boyd was particularly known to many distinguished characters, and on terms of intimacy with many literary men, who were completely ignorant of his having had any

share in the letters alluded to. Had he really written the letters, it is highly probable that Mrs. Boyd must have had a knowledge of that part of his literary labours, living, as they did, in the happiest and most confidential manner. We are also called upon to notice, that Mr. Boyd never wished to conceal himself as the author of what he really wrote for the public. His connections with Mr. Almon, the printer, were publicly known; and his exertions for the Perreaus, Maclean, and Wilson, were never made the subject of secrecy. The circumstance of Mrs. Boyd's having delivered the letters at the newspaper office, is too ridiculous to require a comment. It must also be obvious, that, though political causes might have prevented Mr. Boyd from declaring himself the author of the letters at the time, or immediately after, when they were published, yet he could have no such motive when the heat of party had subsided, and the animosity of private resentment could no longer be dangerous. There is no inconsiderable allowance to be made for the passion of vanity, to which the wisest are frequently liable; but we find that Mr. Boyd, admitting him to be the author of the Letters of Junius, was not to be moved by vanity, or by a laudable desire of popularity; that he never communicated even to his wife, or to his dearest friends, the secret; and that there is not a single person in this country, or in India, who can assert, from unequivocal facts, that he was the author of Junius. The proofs adduced by Mr. Campbell are extremely frivolous, and might be urged as well against, as for, the object he wishes to establish.

With respect to the internal evidence, or that conviction which results from a fair comparison of the merits of the Letters of Junius and the miscellaneous productions of Mr. Boyd edited by Mr. Campbell, we cannot perceive any satisfactory similitude. The writings of Junius are vigorous without pedantry, logical without the appearance of sophistry, concise and impressive without study or labour, and metaphorical without a single deviation from nature. From the specimens now before us, we have no difficulty in saying that Mr. Boyd could not write like Junius. He is eloquent, but he is frequently quaint; he is argumentative, but he is sophistical; he is rarely concise; and he is often hurried away from the topic which he discusses by his fondness for imagery and superfluous ornament.

That Mr. Boyd was a man of considerable talents, cannot be denied; but that he was the author of the Letters of Junius, none will admit, who have candidly considered the external and internal evidence which various circumstances and the writings of both abundantly furnish.

In the first volume, independently of the political papers published by Mr. Boyd between the years 1776 and 1781, and some poems that rise but in few instances above mediocrity, we have abstracts of two celebrated speeches of the Earl of Chatham. The first was delivered in the House of Lords, on the 20th of January, 1775, with respect to the removal of the British troops from Boston; and the second was in opposition to the address moved in answer to his Majesty's speech on the opening of the session of 1777. The speech and the address chiefly alluded to the situation of the American colonies, and an amendment was moved by Lord Chatham,

for

for restoring peace and adjusting the differences between Great Britain and her settlements. Both speeches are admirably reported, and breathe the fire and enthusiastic spirit of patriotism, for which that great man's orations were distinguished. Some observations which fell from Lord Suffolk, the secretary of state for the northern department, who undertook to defend the employment of the Indians in the war, drew from Lord Chatham a burst of genuine eloquence, that is given by Mr. Boyd in terms happily suited to the animated feelings and glowing language of the speaker, and to the importance and philanthropy of the subject. Lord Suffolk contended, that, besides its policy and necessity, the measure was also allowable on principle; for that "it was perfectly justifiable to use all the means that *God and Nature put into our hands.*" Lord Chatham's answer needs no panegyric; it is short, but it expresses as much in favour of humanity as could be written in volumes. It is reported with uncommon energy of thought and expression, and is, perhaps, the only instance in which nothing of the original is lost.

'I AM ASTONISHED!'—(exclaimed LORD CHATHAM as he rose)—'shocked—to hear such principles confessed—to hear them avowed—in this house, or in this country:—principles equally unconstitutional, inhuman, and unchristian!

'My Lords, I did not intend to have encroached again on your attention; but I cannot repress my indignation—I feel myself impelled by every duty:—My Lords, we are called upon as members of this house, as men, as Christian-men, to protest against such notions standing near the throne—polluting the ear of Majesty!—"That God and Nature put into our hands!"—I know not what ideas that Lord may entertain of God and Nature: but I know that such abominable principles are equally abhorrent to religion and humanity. What! to attribute the sacred sanction of God and Nature to the massacres of the Indian scalping-knife, to the cannibal savage torturing, murdering, roasting, and eating—literally my Lords, *eating* the mangled victims of his barbarous battles!—Such horrible notions shock every sentiment of honour; they shock me as a lover of honourable war, and a detester of murderous barbarity.

'These abominable principles, and this more abominable avowal of them, demand the most decisive indignation. I call upon the *right reverend* bench, those holy ministers of the gospel, and pious pastors of our church:—I conjure them to join in the holy work, and vindicate the religion of their God. I appeal to the wisdom and the law of *this learned* bench, to defend and support the justice of their country. I call upon the Bishops to interpose the unsullied sanctity of their lawn:—upon the learned Judges to interpose the purity of their ermine, to save us from this pollution:—I call upon the honour of your Lordships, to reverence the dignity of your ancestors, and to maintain your own:—I call upon the spirit and humanity of my country, to vindicate the national character.—I invoke the genius of the Constitution!—From the tapestry that adorns these walls, the immortal ancestor of this noble Lord*, frowns with indignation at the disgrace of his country.—In vain he led your victorious fleets against the boasted Armada of Spain; in vain he defended and established the honour, the liberties, the religion, the *Protestant religion* of this country, against the arbitrary cruelties of popery, and the inquisition—if these more than popish cruelties and inquisitorial practices are let loose among us;—to turn forth into our settlements, among our ancient connections, friends, and relations, the merciless cannibal, thirsting for the blood of man, woman, and child! to send forth the infidel savage,—against whom?—against your protestant bre-

* Lord Effingham.—Lord Effingham Howard was Lord High Admiral of England against the Spanish Armada; the destruction of which is represented in the tapestry.

thren:—

thren:—to lay waste their country—to desolate their dwellings, and extirpate their race and name; with these horrible hell-hounds of savage war!—*hell-hounds, I say, of savage war.* Spain armed herself with blood-hounds to extirpate the wretched natives of America;—and we improve on the inhuman example of Spanish cruelty—we turn loose these savage hell-hounds against our brethren and countrymen in America, of the same language, laws, liberties, and religion; endeared to us by every tie that should sanctify humanity.

'My Lords, this awful subject, so important to our honour, our constitution, and our religion, demands the most solemn and effectual inquiry: and I again call upon your Lordships, and the united powers of the state, to examine it thoroughly and decisively, and to stamp upon it an indelible stigma of publick abhorrence. And I again implore those holy prelates of our religion, to do away those iniquities from among us. Let them perform a lustration;—let them purify this house, and this country, from this sin.

'My Lords, I am old and weak, and at present unable to say more; but my feelings and my indignation were too strong to have said less.—I could not have slept this night in my bed, nor reposed my head on my pillow, without giving this vent to my eternal abhorrence of such preposterous and enormous principles.'

If we, who read this reply, incited as it was by the impulse of universal benevolence, and enforced by the irresistible powers of genius, feel ourselves deeply interested in the subject, what must have been the emotions of Mr. Boyd and of those who heard Lord Chatham at the moment?—We have, indeed, the words, but how forcibly would their meaning have been impressed upon us, had we witnessed the animation, the expressive countenance, and the dignified action of him who delivered them!—What Eschines said to the people of the island of Rhodes, in praise of the oration which had caused his banishment from Athens, may be more justly applied in this case:—"How would you have felt, had you heard Demosthenes deliver it himself!"

The Journal of Mr. Boyd's embassy from the government of Madras to the King of Candy, in the island of Ceylon, is not only interesting on account of its relation to our possessions in India, but also on account of the neatness and vivacity of its style, and the general topics of information which it contains. The Indian Observer, written by Mr. Boyd, is not entitled to a distinguished rank, either with respect to matter or manner.

The editor has certainly established, by the present work, what no man of candour can deny, that Mr. Boyd possessed a memory singularly retentive, a clear understanding, a fertile imagination, and considerable powers of reasoning; but he has not produced a single proof which can satisfy the public mind that Mr. Boyd was the author of the Letters published under the signature of Junius.

The account of the life and writings of Mr. Boyd, written by the editor, and prefixed to this miscellaneous collection, is shamefully defective with respect to dates and facts. Mr. Campbell states, that Mr. Boyd was born in October, 1746, and adds immediately after, that the celebrated Irish orator, Mr. Grattan, was two years older than Mr. Boyd. Mr. Grattan was born in the year 1749 or 1750, and of course was some years younger than Mr. Boyd. Mr. Campbell again states, that Mr. Boyd entered the university of Dublin in November, 1760, and took his degree of Master of Arts in 1765; a circumstance altogether impossible, as it requires, according to the rules of the university, a standing of at least seven years

years to entitle a student to be a candidate for the degree of master of Arts. Mr. Campbell observes, that Mr. Boyd was entered as a gentleman commoner; but we find, upon enquiry, that there is no such description of students in the university of Dublin. We are also informed, by unquestionable authority, that Mr. Grattan did not enter college until 1765, the year in which Mr. Boyd is represented as taking his master's degree, though represented by Mr. Campbell to be two years younger than Mr. Grattan. Errors of a nature so gross and so unpardonable, because they might with common industry have been avoided, naturally lead us to suspect the correctness of Mr. Campbell's statements in reference to matters of more importance.

The following anecdote furnishes an astonishing proof of the tenacity of Mr. Boyd's memory:—

'At the memorable trial of the unhappy DODD, he was so much struck with the eloquence of his defence, and so much persuaded that it must have been written by Johnson, that, when he returned home, he committed it to paper. A few days afterwards it was published, with a notification of its being the composition of Dr. Johnson; and when the original was compared with Boyd's report, from memory, they were found to be *word for word the same*. A more convincing proof of an acute discernment, a refined taste, and a most tenacious memory, will not, I believe, be found in the whole range of biographical history.'

The sum of Mr. Campbell's enquiries impresses us with the firmest conviction that Mr. Boyd was not the writer of the Letters under the signature of Junius. He has not only adduced no positive proof, but even the internal as well as the circumstantial evidence are so defective, that no candid man of taste and judgment can coincide in the inference which he has drawn.

Petrarchal Sonnets and Miscellaneous Poems. By William Dimond the Younger. 8vo. 5*s*. *Cadell and Davies.* 1800.

ON opening this elegant little volume, we perceive ardent feelings of gratitude to the author's illustrious patroness (her Grace of York) labouring into tumid panegyric. The writer *affectionated* the destiny of his book, but was incapable of protecting it. Hope *shuddered* as he sent it forth, but her Royal Highness found the unprotected outcast, and graced it with adoption. To HER, therefore, the minstrel dedicates his work, with *deeply-ensoul'd* veneration for her Highness's august character, though *his hand falters with conscious imbecility*, when truth *sublimes* the theme! Writing like this bids defiance to all the graceful boundaries of vernacular idiom: it bursts *into* the chaos of Gallic phraseology, with the daring alacrity that Satan bursts *from* Chaos and Old Night, in one of Fuseli's celebrated pictures.

On proceeding to the 'Preface,' we learn that these pages contain the productions of a writer who has not yet attained his seventeenth year; and inexperience ought always to cover a multitude of literary as well as moral failings. Caution, however, is strongly entitled to supply the place of condemnation; and we desire the youthful

ful poet to regard our necessary admonitions as warnings, rather than reproofs; as proceeding from those who seek not to silence his lyre, but to regulate the jarring inequality of its tones. This want of regulation appears, indeed, to be our author's principal defect, for his varied lays possess the pathos and the picturesque display of genuine poesy; but we more than conjecture he has been misled by that ignis fatuus of the Della Crusca school—the tinsel glitter of wordy ostentation! — where, by the eye-catching intermixture of *italics* and CAPITALS modish versification is invested

> " With a wild waste of words; sound without sense;
> And all the florid glare of impotence."

This *false splendour* has deluded many juvenile votaries of the muse, whose riper judgment might have directed them to the choice of more classic models. It has led them into the specious fallacy of substituting " sound for sense;" and it has commonly consigned their early labours to premature oblivion. As the poems of Mr. Dimond are deserving of a better fate, we recommend to his future emendation the verbality of his sonnets; and we caution him against the usage of such unlicensed affectations as—*feeling fineness, heated pulse, fluent eye, thrillant raptures, utterless delights, lorn winterling, ill-ominer, clue* the wilds of air, *clue* your lonely scite, *amplify the grave*, &c. *Conotaph* is a monument erected in memory of a person where the body is *not interred*.

But while we point out these petty blemishes, these venial 'spots of blame,' we commend, with cordial warmth, the feelings and the fancy of a writer who may justly claim the title of poet. Did our allotted space permit, we should be induced to extract more than the following specimen; since many more, of kindred merit, are dispersed throughout this pleasing publication:

'THE PALMER.

'With falt'ring step, and wistful-glancing eye,
The toil-worn Palmer plods his erring way;
Aghast and pale beholds the beam of day
Westering slope; and night-shades film the sky;
Inconscious where to bend his doubtful tread,
Trembling he flings around his tear-swoll'n gaze;
Rude mountain-wilds frown beetling o'er his head,
And desart wastes, and darkling forests, spread
To distant infinite a trackless maze:
Bereft of hope, he seeks some green-moss bed;
There lies him down, the sky-lark's call to wait,
And meekly bows submission to his fate.
So I, though bleeding still from *wounds of mind*,
Can view the pending storm—yet smile, resign'd!'

In line 4, we think *slope westering* is a transposition which would much improve its poetic cadence.

Allan and Ellen is a well-sung 'love-ditty about murder;' but, to say truth, our attention is somewhat sickened by such oft-repeated tales of sombrous woe.

The Odes, Elegies, Ballads, and Canzonets, which succeed, are all of them creditable to the author, and will be gratifying to every reader of taste and sensibility.

Carmen

Carmen Seculare for the Year 1800. *By Henry James Pye, P. L.* 4to. 3*s.* 6*d.* *Wright.*

IN an introduction to this admirable Ode, the laureat discusses the long-agitated question of the commencement of the nineteenth century, which, on the authority of former precedents, he fixes on the first of January in the present year.

We do not think it necessary to add to the multitude of opinions that have arisen from this subject, believing that the public are heartily tired of the controversy. Of the poem itself it is more to our present purpose to speak; and the very first stanza calls forth an observation:—

'Incessant down the stream of Time
And days, and years, and ages, roll,
Speeding through Error's iron clime
To dark Oblivion's goal;' &c. &c.

We are extremely well aware, that in Latin and in French composition the conjunction *and* is frequently placed as a prefix, in the manner in which it has here been employed by Mr. Pye; but, with deference to such high authority as the Poet Laureat's, we must express our humble opinion, that to English verse the practice is not properly adapted; that, in strictness, it is not agreeable to grammatical construction; and, to say the least, wears an appearance of affectation, which might have been easily avoided:—

STANZA II.

'Yet *evanescent* as the *fleeting* cloud;'

The two words which we have marked by Italics, being synonymous, enfeebles the verse.

The 5th stanza has peculiar beauty, and we transcribe it with pleasure:—

'In frozen climes, 'mid Error's shade,
The northern Muse records the hero's name,
While, as her glowing hand pourtray'd
The wonders of the warrior's fame,
Led through the mazes of the fight
The royal maid and elfin knight,
O'er the wild scene of magic hue
Her awful mirror History threw;
Till, as before Sol's ardent fire,
The lesser glories of the sky expire,
Faded the Muses' quivering lamp away,
Sunk in the radiant blaze of Truth's meridian ray.'

The reign of his present majesty, however, depicted *con-amore*, will be the most attractive part of the poem, to such readers as have within them one spark of loyalty or love for their country. It begins at the close of the 15th stanza:—

—— 'god-like to his grandsire's throne,
Britannia sees her native prince arise,
Pours the loud pæan to the skies,
Hailing with fond acclaim a Monarch all her own *.'

The modern republicans of a neighbouring nation are characterized with uncommon spirit in the following lines of the 22d stanza. After describing the interference of France in the American dispute, the poet thus proceeds:—

—— 'from the borders of the Atlantic shore,
The faithless race the taint of faction bore.
Each poison rank in Gaul's prolific air,
Sheds wide its seeds, nor asks the planter's care;
Fed by the produce of the region fell,
Unnumber'd monsters thrive, the progeny of hell.
Oppression's black insatiate brood,
And raging Lust, and Murder steep'd in blood,
Mad Anarchy's tumultuous band,
The locusts of a wretched land;
Wild Atheism's blood-shot eye,
Lifted in impious threat against the sky,
Who from the dying wretch, with fiendlike power,
Tears the last comfort of the parting hour—'

With the following lines, part of the verse alluding to the invasion of Egypt by the French, we shall close our extracts:—

'Lo! where the sons of havock spoil
Fair Salem's venerable soil,
Profane the consecrated earth,
Scene of a Saviour's hallow'd birth,
By favouring breezes wafted, to the skies
Britannia's red cross banner flies.
Speaks to the impious foe celestial ire,
In voice of thunder, and with breath of fire—
Soon falls the boast of Gallia's demon fame,
In whelming billows sunk, or wrapp'd in sheets of flame.'

The whole poem is fraught with sublime images, described in glowing language; and, though we here and there meet an obsolete word or expression, the disuse of which would not have lessened, in any degree, the dignity or energy of the Ode †, we consider it as a production that is of itself sufficient to rank Mr. Pye among the classics of the present age.

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* In allusion, as our readers will perceive, to his Majesty's first speech in Parliament:—"Born and educated in this country, I glory in the name of Briton," &c.

† For instance,

'Or where her lib'ral *foison* Belgium yields.'

STANZA X.

'Awful she *looms*, the terror of the main.'

STANZA XX.

Review

Review of Athenian Letters. (Continued from Page 232.)

IN Letter LVI. a dialogue is introduc'd on the merits of that celebrated custom of ATHENS—*Ostracism*; or inscribing on a shell the name of some distinguish'd citizen, suppos'd to have become dangerous by the ascendence of his talents and public services, and sending him into banishment by the vote of the popular assembly, if it appear'd to that assembly that his presum'd influence, from these qualifications and merits, was becoming such as to render his exile a precaution requisite for the public safety.

The letter closes with a strong condemnation of the impolicy and injustice of such a procedure. The misfortune is, that all forms of government have been too prone to such a jealousy: and that, although ostracism has not existed as a law, a practice very similar in its principle and effects has prevail'd so generally in all ages, that perhaps it would be little less than writing an universal history to state the examples of it.

The LVIIth letter is on the JUDICIAL constitution of Athens:—a subject of great moment indeed, nearly the greatest in any constitution. In Athens we trace somewhat more than rudiments of that great and salutary establishment, JURIES.

The LIXth is on the *Seven* Wise Men of GREECE; and concludes with a splendid encomium on the Oriental Philosophy as taught by ZOROASTER. This *Persian* SUN is excellently oppos'd to the partial radiance of the *Grecian philosophic* PLEIADES. Yet of THALES as an *astronomer*, a *moralist*, and a natural *theologist*, and of Solon as eminent in ethic *poetry*, in speculative and legislative wisdom, there was much indeed to have been said. The aphorisms of THALES are indeed detailed in this letter with considerable force. And assuredly the man who recogniz'd the DIVINE Being as eternal, and the source of every other existence, the *universe* as the *fairest*, and *virtue* as the *best* of *all* things, had well stor'd his mind with just and elevated conceptions and comprehensive truths.

In speaking of SOLON, the institution of that lawgiver is mention'd by which the Council of FOUR HUNDRED were to examine every proposition before it could be propos'd to the people. It is probable that upon this idea, a leading feature in the *new constitution** of FRANCE has been form'd. But although the dividing of the legislative power into two assemblies appears to be a wise precaution, and necessary to preserve a free constitution, this confining to one assembly,—out of two co-ordinate in their character, formation, and functions, the power of originating laws, seems far less requisite, expedient, or just.

The LXth letter is on the *military* constitution of ATHENS.

The LXVth letter is an abstract of the religious and scientific system of institution in ÆGYPT—Ægypt the *instructress* of *Greece*, and through her of the WORLD, in the *mathematical* sciences, and in *astronomy* more especially—Ægypt, for many ages the most renown'd of nations;—and for whom, after a long train of centuries pass'd in ob-

* Of 1800.

scurity and humiliation, whatever is most illustrious in EUROPE in arts and arms has been conflicting. This letter is by Mr. LAWRY.

The following letters (two or three) are dedicated to a kind of survey of the *principal* cities (after ATHENS and SPARTA) of GREECE, with their most remarkable WORKS of ART. PAUSANIAS appears to have been the chief guide in this part of the composition. In following the guidance of this *tourist*, so much later than the æra to which this collection refers, it would be difficult to avoid some *anachronisms*: yet, from the want of more ancient descriptions to any considerable extent, this was in a manner necessary to be adopted.

In the conclusion of the LXXth letter, its author has a just stroke of reprehension against *national* prejudices. Having describ'd a character agreeable wheresoever he travell'd, he adds, 'In a word, he seems design'd by nature for a citizen of the world; and I dare say will be as much pleas'd with the water-cresses and brown loaves of SPARTA as with all the rich wines and luxury of Asia. Such a character as this which I describe to thee can only be the result of good sense and superior understanding *.

'The manners of various nations are generally as different as their political interests; and it argues a littleness of mind to think the peculiarities of one's own country are drawn out of the depths of wisdom, while the customs of another deserve to be branded with folly. Thou wilt smile, perhaps, at a courtier who concludes with the spirit of a philosopher: but I leave it to thy determination whether a low partiality to the manners of those who inhabit one spot upon the globe, in opposition to the rest of the world, is not a kind of immorality as well as a subject of ridicule.'

A passage in the character of the Persian SMERDIS in the next letter (by Mr. HEATON) is well worthy of being transcrib'd.

'The true *Persian* maxims would make the refinements of *Greece* needless; by contracting our wants, and securing us from the encroachments of luxury, which require so many ministering and attendant arts in her retinue. *To speak truth and draw the bow*, is indeed an abridgement of a true *Persian* education; which implies that our bodies should be fitted for the service of our country, and our minds habituated to sincerity and virtue. The faculties of man, I presume, cannot be laid out in a more laudable service.

'What then is meant by the talent of *eloquence*, which is attain'd with such difficulty? If it be to conceal truth or disguise falsehood so that it shall not be known, or to give it so amiable a dress that we shall receive it knowingly, this indeed requires skill; but is no great accomplishment, nor should I think myself at all obliged to a man for being at so much pains to lead me out of my way. I guess the young philosopher you speak of is not addicted to oratory. Doth Socrates, who professes and teaches others to study themselves, affect it? I scarce believe so. The man, who searches his own breast, finds that truth has a right to precedence there, and that the tongue should interpret the heart. SOCRATES has prudently disengag'd himself from the boasted wisdom of his country by professing his ignorance and disregard of it, in comparison of that which tends immediately to the cultivation of the mind, and establishes an universal rule for human actions. This, no doubt, must be his aim: and he seems to bid fair for success: for he who would prescribe to others must learn from himself what maxims he would be content to be govern'd by. He must first draw reason from his own breast; and then it will be ratified by common consent, when it comes to be re-applied to the understanding of others.'

* P. 270.

(To be continued.)

Memoirs

Memoirs relative to Egypt: Written in that Country during the Campaign of General Bonaparte, in the Years 1798 *and* 1799. *By the learned and scientific Men who accompanied the French Expedition. Published in Paris by Authority.* 8*vo.* 8*s.* 6*d. Boards. Phillips.* 1800.

WE confess, with regret, our extreme disappointment at finding that the present work, which professes so much, should contain but few articles of interesting and curious information.

By an order of General Bonaparte, dated the 20th of August, 1798, an Institute was formed at Cairo for the cultivation of the arts and sciences. From the united talents of learned men, labouring to promote one great end, and possessing many advantages superior to those which had been ever enjoyed by single travellers, much might naturally be expected for the elucidation of the customs, policy, and laws of the country. Some of the papers, particularly those relative to the geography and geology, have been drawn up with care; but many others bear evident marks of haste in composition, and seem to have been written with very little attention to their respective subjects. General Andreossy has given an accurate survey of the lake Meuzaleh, and endeavoured to find the seven ancient branches by which the Nile emptied itself into the Mediterranean Sea. The Pelusian branch is completely choaked up by the sands, and the Tanitic branch is now covered by the lake. The Mendisian branch he was unable to discover, but supposed it to be in some part of the space now overflowed by the waters of the lake.

General Andreossy made another expedition to the Natron lakes, which are separated from the fertile valley on the banks of the Nile by a desert of thirty miles across. On the banks of these lakes grow a considerable quantity of reeds; and on the valley near the lakes the following plants, the *arundo maxima, Statice Aphilla, Tamariscus Gallica,* and some few others. The waters of the lakes contain several salts in different proportions. They are muriate of soda, carbonate of soda, and a small quantity of sulphate of soda. In the interval between seed time and harvest, a caravan sets out from Terranch for the purpose of fetching the natron, which forms a considerable article of trade. In this valley there are also four Coptic monasteries, the monks of which lead wretched lives, as their only food is lentils and beans, which they procure from the charitable, while they live in continual dread of the roving Arabs, from whose ravages they are protected by the strength of their walls. The description of the monasteries is curious:—

'The walls by which they are surrounded are, at least, thirteen metres in height, and from two and a half to three metres thick at the base. In the upper part of the wall is a platform about a metre in breadth, above which are loop holes in the wall itself, and small bastions to enable the inhabitants to keep off the Arabs by throwing stones, for the institutions of these monks do not allow them to make use of fire-arms. The bastions are masked to protect the garrison from musketry.

'The monasteries have only a single entrance, which is low and narrow, not exceeding one metre in height, and two-thirds of a metre in width. This is closed by a very thick door, fastened by a lock at the top, by a strong wooden bolt about the middle, and a little lower, by a bar bedded in the wall. The

door is further strengthened, on the inside, by a covering of broad iron plates. On the outside the entrance is, as it were, hermetically sealed by two blocks of granite, placed upright, and by the side of each other. The diameter of these blocks is rather less than the height of the entrance, and their thickness such as to allow them to lie side by side within the door posts. The door is also defended by a kind of portcullis. When they want to close up the entrance, a monk begins by rolling one of the blocks of stone into its place, he then slides into the gateway, and pulls towards him the other block, and places it by the side of the first; this kind of outwork being thus arranged, he closes the door. The use of the portcullis is to expose any who may attempt to remove the stones.

'The bell of the monastery is fixed by the side of the portcullis. A long rope made of the filaments of the date tree, hangs from it almost to the ground. It sometimes happens that the monks are roused, during night, by the sound of the bell; but always distrusting, even when they recognize, from the top of the wall, their friends below, they never open the door to them, till a monk, descending by means of a rope to the portcullis, examines them face to face, and is convinced that no surprise is intended. While the door is opening a monk remains sentinel on the top of the wall, to observe whether any Arabs appear in sight.'

The Memoirs contain no elucidation of the antiquities of Egypt, which constitute the most interesting subject of enquiry the country affords. The last paper by Citizen Denon enumerates the ruins he passed, and the wonders he saw during the pursuit of Mourad Bey, through Upper Egypt, by the division of the army to which he belonged; but they are described in a style of flimsy declamation, ill adapted to the subject. If the paper be meant merely as an introduction to a future work upon the objects which fell under his immediate observation, it is not liable to so much censure; but if it be meant to convey any information illustrative of the manners, laws, or history of ancient Egypt, it totally fails, with the exception of this remark, that hieroglyphics was not the only manner of writing among the ancient Egyptians. As this is the only paper which relates to the antiquities of the country, we shall subjoin an extract:—

'We approached *Thebes*—Thebes, the very name of which excites the recollection of great ideas. As if it had been possible that it could escape me, I delineated it at as great a distance as I could perceive it; and as I made this design, I indulged the hope, that you would one day participate the sentiment by which I was animated. We were obliged to traverse it rapidly, and scarcely had I viewed it a moment, when I was forced to quit it.

'There was a colossus which could only be measured by the eye, and by the astonishment which it occasioned. On the right were embowelled and sculptured mountains; on the left temples, which, at more than a league's distance, appeared like other rocks; and palaces, like other temples, from which I was snatched. I turned round mechanically to seek for the hundred gates, a poetic expression, by which Homer intended to paint, in a single word, this superb city, loading the earth with the weight of its porticoes, and so large, that Egypt could scarcely contain its extent. Seven journeys have not satisfied the curiosity excited by the first; and it was not before the fourth, that I reached the other bank of the river.

'Farther on, *Hermontis* would have appeared superb, if I had not found it almost at the gates of Thebes.

'The temple of *Esné*, the ancient *Latopolis*, appeared to me the perfection of Egyptian art, one of the finest productions of antiquity. That of *Edfou*, or *Apollinopolis Magna*, is one of the largest, best preserved, and best situated of all the

the Egyptian monuments. In its present state, it appeared like a fortress commanding the town.

'There the destiny of my journey was decided, and we proceeded irrevocably on our way to Syene (Eçouan). In traversing those deserts, I, for the first time, became sensible of the weight of years, which I had not reckoned, when I engaged in this expedition: my courage, rather than my strength, carried me through. There I quitted the army, to remain with the demi-brigade which was posted to confine Mourad to the desert. Proud of finding my country possess the same boundary with the Roman empire, I occupied with glory the same quarters, with the three cohorts which had formerly defended it. During the two and twenty days that I remained in this celebrated station, I took possession of all the environs. I pushed my conquests even into Nubia, beyond *Philé*, a delightful island, the curiosities of which must still be snatched from the savage inhabitants. Six days march, and five days of siege, at last opened to me its temples. Feeling all the importance of describing to you the place which I now inhabited, all the curiosities which it contained, and which it would yield to you, I delineated even the rocks and quarries of granite, from whence proceeded those colossal figures, those obelisks still more colossal, those rocks covered with hieroglyphics. It was my wish to give you the forms, and the very patterns of every thing interesting, which I saw. Not being able to give a chart of the country, I made a bird's-eye sketch of the entry of the Nile into Egypt, and took views of that river rolling its waters, among pointed rocks of granite, which seem to have marked the limits of the burning Ethiopia, and of a country more happy, and more temperate. Leaving for ever those rugged countries, I returned towards the verdant Elephantina, the garden of the tropic. I searched, I measured all the monuments preserved in it, and I quitted with regret that peaceful retreat, where agreeable occupations had restored me to health and strength.

'On the right bank of the Nile, I found *Ombos* the town of the crocodile, and that of Juno Lucina, *Coptos*, near to which I was under the necessity of defending the riches which I was bringing away, from the atrocious fanaticism of the Mekyns.

When fixed at *Kené*, I went with those who crossed the desert to *Kosseir*, in order to put a stop to new emigrations from Arabia. I saw what may be called a breach of the chain of Mokatham, the sterile borders of the red sea. I became acquainted with, and respected that patient animal, which nature seems to have placed in this region, as a reparation for her error in making a desert. I then returned to Kené, from whence I successively revisited Edfou, Esné, Hermontis, Thebes, Dendera; and Edfou and Thebes again. In short, I accompanied every party which was detached, in every direction: and, if the love of antiquity often made me a soldier, the respect of the soldiers for my researches, often made them antiquaries. In these last excursions, I visited the tombs of the kings; and in those mysterious depositories, I acquired an idea of the art of painting among the Egyptians, of their arms, their furniture, their utensils, their instruments of music, their ceremonies, and their triumphs. In these last journeys too, I came to be convinced, that hieroglyphics engraved upon walls were not the only books of that learned people. After having found in *basso-relievo*, persons in the act of writing, I additionally discovered that roll of *papirus*, that extraordinary manuscript, which hath already been made the object of your curiosity: frail rival of the pyramids, precious pledge of a preservative climate, monument respected by time, and which forty centuries place in the rank of the most ancient of books!

In these last excursions, I endeavoured by my researches, to complete the voluminous collection of hieroglyphic drawings. It was in thinking of you, Citizen, and all the learned in Europe, that I found courage to copy, with scrupulous exactness, the minute details of dry figures of which I did not understand the sense, and could not avail myself of the assistance of your learning.'

St. Paul at Athens; a Setonian Prize Poem. By William Bolland, M. A. of Trinity College, Cambridge. 4to. *pp.* 16. *Rivingtons.* 1800.

THIS subject, taken from the apostolical history, and, perhaps, the most masterly production of Raphael's pencil, is here (for any thing we know) the first time sung by the British muse in strains not unworthy of Milton or Thomson. After an invocation addressed to the martyrs and saints, confessors and messengers of truth, who, with more than human courage, greatly dared to preach the name of Jesus, and withstood the fury of priests and despots, in delivering their betrusted commission, not regarding the fiend Persecution in her most frightful aspects; the author mentions the holy Stephen, amid showers of sharp and ponderous stones, thrown by a brutal multitude, resigning his life with meekness; and the Apostle James, whom Herod's unrelenting sword bereft of life.

The subject of the poem is then apostrophized in these terms:—

'Oft too, O Paul! thy sufferings would engage
The fond attention of the weeping muse.
Oft would she contemplate that mighty power,
Whose guardian care o'er thy devoted head
Stretch'd its protecting arm, when nations rose,
And furious bigots strove to press thee down.
But worn with grief, no more she strikes the string
To notes of woe; no more the mournful verse
Re-echoes to the excruciating shrieks
Of tortur'd virtue. More enchanting themes,
Tho' not less solemn, now demand my song;
Thy eloquence, O Paul, thy matchless tongue,
Whose strong persuasion, as with magic's voice,
From heathen darkness to the paths of light
Led the benighted wanderers, who, like thee,
Thro' superstition's gloomy mazes stray'd,
'Till Heaven's effulgence bursting to the view
To thy astonish'd and enraptur'd sight,
Reveal'd the glories of unfading day.'

The poet, taking an imaginary excursion through ages long since past, and countries far remote, arrives at Athens, as described in the zenith of her refinement and power; surveys her stately buildings and magnificent temples consecrated to the various deities of Paganism. Among others, an altar sacred to the unknown god attracts his view. He sees a listening multitude pressing round a respectable orator, whose expressive attitude, and solemn aspect, discovered a mind impregnated with anxious feelings, labouring for utterance. It is the Apostle calling the deluded city to a pure faith! Disregarding the insolent abuse of ignorance, and the scornful derision of malice, he, faithful to his trust, proclaims the blessed Redeemer; extols his power, his grace, mercy, and love to sinful men; recounts his exquisitely bitter sufferings, represents him as the temporary subject of death and prisoner of the grave, celebrates the triumphs of his resurrection as the living head of a new world, and the author of a restored immortality to men.

Then lamenting that his feeble muse, though equal to such low topics as the achievments of mortal heroes, could not soar to the sublimity of the objects now in contemplation, the poet implores inspiration from the source of light and truth:—

'O would

'O would that Spirit, whose enlivening touch
Inspir'd the hallowed preacher, deign to guide
An humble poet's pen, who thus attempts,
In simple strains, to celebrate his praise!
Then would I paint the apostle as he stood,
When, to assembled sages, he declared
The living God, whose all-creative hand
Stretch'd out th' expansive canopy of Heaven,
And in the liquid realms of ether hung
The pendent orb of earth; that mighty Lord,
Who dwelleth not in temples, nor delights
In altars heap'd with costly sacrifice;
The world his temple, a repentant heart
The only offering that he asks of man.
'Was this thy praise, proud court, was this thy boast
This thy collective wisdom, to arraign
The minister of God, with impious taunts
Deride his sacred mission, and deny
Th' immortal Jesus? At that fatal hour
Thy fading laurels droop'd, and all thy fame
Was tarnish'd by the foul, disgraceful deed.
What! tho' of old, as fabled legions tell,
Contending deities, from thy decree,
Sought justice; tho' admiring nations join'd
To sound thy virtues; yet shall history's page
To latest time th' apostle's fate record,
And stamp eternal censure on thy name.
'Who shall describe the senate's wild amaze
When the great orator announc'd that day,
The solemn day, when from the yawning earth
The dead shall rise, and Ocean's deep abyss
Pour forth its bury'd millions? When, 'mid choirs
Of Angels thron'd, the righteous God shall sit
To judge the gather'd nations. Vice appall'd
With trembling steps retir'd, and guilty fear
Shook every frame, when holy Paul pronounc'd
The awful truth; dark Superstition's fiend
Convulsive writh'd within his mighty grasp,
And persecution's dagger half unsheath'd
Back to its scabbard slunk; celestial Grace
Around him beam'd, sublime the apostle stood,
In heaven's impenetrable armour clothed,
Alone, unhurt, before an host of foes.
So, 'mid the billows of the boundless main,
Some rock's vast fabrick rears its lofty form,
And o'er the angry surge, that roars below,
Indignant frowns: in vain the tempest howls,
The blast rude sweeping o'er the troubled deep
Assaults in vain, as 'gainst his flinty sides
Wave after wave expends its lessening rage,
And breaks in harmless murmurs at his feet.'

In the subsequent pages we have a beautiful apostrophe to Athens, challenging her, even in the spirit of maternal affection, to name among her renowned worthies a personage more deserving the painter's pencil or the poet's song than the sage of Tarsus. Plato, Pericles, Demosthenes, and Socrates, are successively named or described only as foils to set forth superior excellence. The martyred saint is then supposed to visit Europe, in these days of apostacy from peace, truth, and humanity itself; and to experience afresh the contending operations of commiseration and patriotism,

indignation and zeal, while he beholds the living God wantonly defied by the arm of violence and sacrilege.

With the following warm, but temperate address, the poem concludes:—

'Hence may thy children, happier Britain, taught
By sad example of surrounding woes,
Learn wisdom: learn how weak the nation's power,
Her arts how trifling, and her wealth how vain,
Whose sons on pure religion's solid base
Build not the social fabric of the state.
But even if crimes, like these, should fail to move
Their wayward minds; if bleeding Europe's cries,
Whose warning sound, as with the apostle's tongue,
Bids them to turn their erring hearts to heaven,
Strike not their deafen'd ears; grant, mighty Lord,
Thy saving grace, and with paternal care
Teach them to seek forgiveness! When thy arm
(As oft thou will'st, in mercy to mankind,)
Lifts the avenging sword, to thee alone
May they with trembling hope look up! And oh!
Still harder task, when prosp'rous scenes delight
Their gladden'd eyes, when favouring victory smiles
And shouts of triumph greet their happy shores,
May they with humble gratitude ascribe
Praise, where alone their fondest praise is due;
And, bowed in prostrate worship at thy shrine,
In glory's proudest day, remember thee.'

If Mr. Bolland had meant to write a protracted poem, the concise and spirited narrative of the evangelist, who, with equal regard to perspicuity and copiousness, judiciously touches every momentous circumstance without overdoing any, would have suggested ample materials for brilliant and pathetic description.

The apostle, persecuted at Thessalonica by the incredulous Jews, escaped to Berea. Thither his accusers followed him, and thence he embarked for Athens. While waiting for his brethren, seeing the city replenished with idols, and the inhabitants eagerly addicted to their worship, "his spirit was *stirred* in him." This emphatical expression is, in different phraseology, happily paraphrased—"anxious feelings of a mind big with momentous cares;" and more specifically—"to duty firm their mockery he derides; and, with intrepid tone divinely brave, proclaims the blessed Jesus;" and elsewere—"at scenes like these, how would thy breast with *indignation* burn—how would thy soul *abhor* aspiring pride."

To the original word παρωξύνετο, *set on edge, exasperated, in a paroxism*, prompted, at once, by *ardour* of benevolent affection, *bitterness* of indignation, but without rage, *vigour* of zeal without violence, no one term in our language is equivalent.

The ringleaders in this prosecution were the masters of the synagogue, epicureans, stoics; and the Roman magistrates in the Areopagus, no friends to the doctrines of the Cross, were judges.

For one, at least, of each party, apt names might have been coined, as history does not record the chief personages of that time; and speeches introduced, expressing the characteristical tenets of the different factions. This expedient would have given the poem the air of an epic or dramatic performance; and its read-

ers would have had a more distinct view of the absurd doctrines and profane usages the apostle combated.

Here and there a semblance of imitation may be alleged:—

" But who can paint the lover as he stood?"
Seasons.

' Then would I paint the apostle as he stood.'
Paul at Athens.

" Above the fogs of sense and passion's storm,
Sees the black cares and tumults of this life,
Like harmless thunders, bursting at his feet."
Night Thoughts.

—— ' Against his flinty sides
Wave after wave expends its little rage,
And breaks in harmless murmurs at his feet.'
Paul at Athens.

Such coincidences in sentiment and diction may be purely casual.

' Oft would she *contemplate* that mighty power.'

Such was the accentuation of the past age, but now obsolete.

—— ' dark superstition's fiend
Convulsive writh'd within *his* mighty grasp.'

If the grasp of the apostle be here meant, all is right; but, if *his* be applied to *fiend*, it is an offence against what Mr. Harris calls rational gender. This gentleman assigns ingenious reasons for investing the graces, harpies, fiends and furies, with a female character. The aberrations of genius, like the extravagances of Lucan, create no disgust. Of late we do not recollect the perusal of any poetical essay replete with an equal infusion of the true classical salt.

But performances of this size, truly called *opuscula*, whatever be their subject or merit, are in danger of being lost in the crowd, and of perishing by a premature death. We understand, that the Setonian-prize-institution was established in 1738; and that, about 25 years since, a selection of some of the most finished pieces was published in one handsome pocket volume. Why should a collection of equal size and inherent worth not be attempted now, after so long an interval? Was the requisition inadequate to the expence? Or is the proficic faculty of poesy become effete?

Such destinations for prompting literary genius are laudable. We wish their multiplication. It may happen that some productions may be rejected, equally elaborate and spirited with that of the successful candidate. But, still, emulation to excellence is encouraged; and, when one only can acquire the prize, ingenuity in many is stimulated, and the general cultivation of talents becomes more beneficial, upon the whole, than the emoluments accruing to an individual.

LONDON CATALOGUE,

For APRIL, 1800.

DIVINITY.

Glad Tidings to perishing Sinners: or, the genuine Gospel a Warrant for the ungodly to believe in Jesus. By Abraham Booth. 12mo. *Pp.* 280. 3*s*. *Button.* 1800.

FROM a date subjoined to the preface we learn, that the former impression was finished in May 1796, that the author resides in Goodman's-fields, London; and, from a catalogue of his other publications, that he is a member of the Antipædo-baptist communion. His fundamental principle, in this performance, is said to be a kind of middle point between Arminianism and Antinomianism—between seeking acceptance with God, as it were by the law of works, and renouncing subjection to the divine precepts, as if personal obedience were of no importance. He detests Antinomianism, and though careful to express his sentiments with caution, yet suspects, that the main position which he defends may be considered, by some of his readers, as having a licentious tendency. In the introduction his principles are laid down with a degree of precision, sufficient to prevent misapprehension, concerning the true purport of the running title, "Holiness not a pre-requisite to faith in Jesus."

The general doctrine which pervades the volume, is, in our opinion, conformable to that of the established church; and is the substance of Luther's and Owen's treatises on justification, Witsius on the Covenants, and the works of the most eminent protestant writers on that momentous subject. As a compendious abstract of many valuable publications, we recommend it to the perusal of the serious, and even of all who, though ungodly, are desirous to reform.

Extract of a Journal of a Second Tour from London, through the Highlands of Scotland, and the North-Western Parts of England. With Observations and Remarks. By Rowland Hill, A.M. late of St. John's College, Cambridge, and Minister of Surry Chapel, London. 8vo. *Pp.* 39. *Chapman.* 1800.

This famous itinerant apostle set out on his second tour to Scotland, Thursday the 16th May 1799, and preached at St. Alban's that evening for Mr. S. Burder, of whom we have the following character:—

'The nephew of that truly disinterested servant of God, Mr. Burder of Coventry. He appears to be of an excellent spirit, and well fitted for his situation: I trust he is designed for the revival of religion in a town where but few enquire for the good things of the gospel. The little place was well filled.'

At every stage he preached; and, besides the names and characters of the ministers who welcomed him to their pulpits, the paucity or multitude

multitude of his hearers, and the description of sects, frequent anecdotes, and sometimes curious remarks, occur.—'Tuesday, 20th May, preached in the morning for that truly primitive man, Mr. Grundy, at Lutterworth. This was the town in which our English morning star of the reformation, Wickliff, exercised his ministry. His picture is exhibited in the church, over the pulpit: though I fear the doctrine he preached is adjourned from the church to the meeting.' In which of the two did Mr. Hill exhibit? During the currency of this month he visited Derby, Matlock, Huddersfield, Hallifax, Skipton and Settle, Kendal, Westmoreland lakes; and on the 1st we find him in a well-filled dissenting meeting-house at Carlisle. Hence he proceeds to Gretna Green, *where* many a thoughtless pair have gone from England to make themselves miserable; passed on to Annan, Dumfries, Moffat, Biggar; and, on Friday the 7th June, arrived at Edinburgh, where he found all the city quite *thunderstruck* at the *fulminating* bull just uttered against *us* from the general assembly. *** 'Four times have they been challenged with uttering the most gross and slanderous falshoods. First by the society, as a body; secondly by Mr. Burder of Coventry, then on a visit to Edinburgh; next by Mr. Ewen of Glasgow; and lastly by the author of these sheets. *** Gross and slanderous falshoods, uttered against Mr. Hill, or his society, are not to be rashly credited, to the dishonour of the general assembly. The pastoral admonition, which he partially quotes, refers to a set of men among themselves; and might, by implication, affect Mr. Hill, and his itinerant brethren. In the foregoing extracts he mentions his preaching in the pulpits of the Baptist, Antiburgher, and Relief ministers. It is well known that dissenting ministers, of every denomination, are excluded from all the parochial pulpits under the English establishment; and were it otherwise, no small disorder might arise: the prevention of which was the professed design of the assembly's admonition. For the remaining contents we refer to the journal.

The Necessity of Religious Education, proved by the Arguments deduced from the Scriptural Doctrine of the Corruption of Human Nature; with an Enquiry into the true Meaning of St. Peter's Position, that "Charity shall cover the multitude of Sins." A Sermon preached on Sunday, December 22d, 1799, at the Parish Church of St. Paul, for the Benefit of the Charity Schools established in the City of Exeter: with a Variety of Notes and Illustrations, by Jonas Dennis. S. C. L. of Exeter College, Oxford, Prebendary of Carsewell, and Chaplain to the Right Worshipful the Mayor of Exeter. 4to. *pp.* 76. *Trueman, Exeter.*

'The profits of this publication are to be applied to the promotion of the said institution.' May it be productive! in which event the author's liberality will render its large size and portentous length, the best criterion of its usefulness.

From the text, *Suffer the little children to come unto me*, the preacher describes the natural state of fallen man, as a being shapen in iniquity—a child of wrath—a servant of sin—a debtor to the flesh—in bondage to the world—under the power of Satan—in enmity against God—not subject to his law—unable to please him. To the grace

of

of the Gospel, as the sole and only effectual remedy, he refers all who are convinced that this is their own particular state, as the heirs of the first Adam, no less in virtue of his moral corruption than of his flesh and blood, and are, at the same time, persuaded that God was in Christ reconciling the world to himself; looking unto this faithful mediator as unto a redeemer, a lawgiver, and a sanctifier. From these premises is strongly enforced the necessity of an early and pious education. In the gloss on the position of the apostle, *Charity covereth the multitude of sins*, the preacher rightly argues, that acts of beneficence do not cancel the guilt of the charitable person, but that the operations of Christian benevolence will prevent the commission of sin in those whom he labours to instruct, reclaim, and confirm in goodness. The notes are a judicious supplement.

A Sermon, preached at the Parish Church of Madron, in the County of Cornwall, March 12th, 1800, being the Day appointed for a Public Fast. By the Rev. W. Tremenhere, A. B. 4to. stitched. pp. 18. Wallis and Faulder.

Whether Mr. Tremenhere be rector, vicar, curate, of Madron, or a stranger, we are not told. He appears to be a man of taste; and this performance contains useful matter, expressed in correct language, and is of good moral tendency. The text is taken from Deut. xxiii. 9. "When the host goeth forth to battle, then keep thee from every evil thing." We quote a very short paragraph:—

'As the reformation of an empire depends on that of its constituent subjects, self examination may be more effectual to the design of this solemnity, than loose complaints of the wickedness of the times, vague expressions of unworthiness, or indeterminated resolutions of amendment.'

A sentiment just and laconic.

Modern Infidelity considered, with respect to its Influence on Society: in a Sermon preached at the Baptist Meeting, Cambridge. By Robert Hall. A. M. Second Edition. 8vo. pp. 82. Button, &c. 1800.

Text. "Without God in the world." The substance of this discourse is reducible to these general heads. 1. The sceptical system subverts the whole foundation of morals, by tolerating the worst crimes, and substituting no virtues. 2. The exclusion of a supreme being, and a superintending providence, tends directly to the subversion of moral taste. 3. Promotes the growth of those vices which are most hostile to social happiness. These, and similar topics, are ascertained by facts, and their baneful tendency established by sound argument. This Discourse, as suitable to the present aspect of things, has much merit.

The Principles of Roman Catholics and Unitarians contrasted. A Sermon preached 5th November, 1799, to a Congregation of Protestant Dissenters, York. By Charles Wellbeloved. 8vo. pp. 46. Johnson, &c. 1800.

This discourse was rehearsed and printed in defence of those Christians who hold the doctrine of the Divine Unity in the strictest sense; that is, *who reprobate* the doctrine of the Trinity.

A concise

A concise Directory for the profitable Employment of the Christian Sabbath. By S. Burder. 12*mo. Pp.* 28. 3*d. or* 2*s.* 9*d. the Dozen. Williams, &c.* 1800.

The author is the minister of a Baptist congregation at St. Alban's, of whom he, in a prefatory address, gives a good report. This concise directory, consisting of eleven sections, is rational and serious. Their titles are—Of the Sabbath in general—Personal and family religion—Public worship—Prayer—Singing—Reading—Hearing—The Lord's Supper—Intervals of worship—Miscellaneous hints. We recommend this plain and useful manual to general circulation.

A Treatise on the Nature and Constitution of the Christian Church, wherein are set forth the Extent of its Powers, and the Limits of our Obedience. By William Stevens, Esq. a new Edition, published by Desire of the Society for promoting Christian Knowledge. Pp. 54. *Rivingtons.* 1799.

At a time when tumultuary factions meditate the subversion of civil government, and even peaceable, and well-disposed people, among ourselves, represent an ecclesiastical establishment as a grievance, while they, in the mean time, adhere to the fundamental doctrines of the gospel, and live in dutiful submission to constituted authority, it cannot be unseasonable to set forth in concise, perspicuous, and popular terms, the equity and wisdom of our political and religious system. In the latter view, the brief abstract, now before us, from A. B. Potter's Discourse on Church Government, merits special regard.

With respect to its nature the church is described as a family, a city, and a kingdom; and, therefore, a well-regulated and orderly society. As to its characters and properties, it is appointed by divine authority, and enforced with sanctions: a spiritual, a visible, and, both in place and time, a universal society.

As a well-regulated society it has its officers, different in rank, and in continual succession. Office implies honour and power. The power of the administors is spiritual, and so distinct from that of the civil magistrate. Ecclesiastical officers have authority to execute their powers, in their distinct stations. These powers are authority to preach, to preside in public worship, to administer the Sacraments, to confirm persons baptized, to ordain ministers, to make canons, to exercise jurisdiction, and to demand maintenance. As the church is a complete society, in which some are *governors*, others are *governed*, it is next to be determined what obedience is due from the private members to their rulers?

'Wherein this obedience consists may be learned from the nature and extent of their power. Now all things may be divided into good, bad, and indifferent. The *good* oblige by their own nature, and by the command of God: in these things the command of governors is of no force; for whatever is enjoined by God, we are bound to do, whether they require it or not. The *evil* are by the same laws forbidden, and we are obliged not to obey our governors, if they should command them. So that their authority reaches to the *indifferent* only; and these relate only to the outward peace and order of the Church.'

A Second Letter to the Reverend Dr. Hawker, by the Reverend Mr. Polwhele. 12*mo. Pp.* 31. 6*d. Chapple.* 1799.

The outlines of the controversy between these reverend gentlemen, were set forth in Mr. Polwhele's former letter, and briefly sketched in one

one of our Monthly Catalogues. Dr. Hawker was charged with disorderly practices, in deserting his own congregation, rambling through the country, and preaching Calvinism. Their correspondence has now deviated into personal altercation, improper for public criticism.

POLITICS.

The Speech of the Right Hon. William Pitt, delivered in the House of Commons, Monday, Feb. 3d, 1800, on a Motion for an Address to the Throne, approving of the Answers returned to the Communications from France, relative to a Negociation for Peace. 8vo. 2s. *Wright.* 1800.

The eloquence of the Premier is too well known to require any comment. In the speech before us, many passages occur that strike the mind with irresistible conviction. The reasoning throughout is clear and impressive, the diction select and appropriate, and the periods are full and harmonious. The speech has certainly been reported with great care and accuracy.

The Speech of the Right Hon. John, Earl of Clare, Lord High Chancellor of Ireland, in the House of Lords of Ireland, on a Motion made by him on Monday, Feb. 10th, 1800. By Authority. 8vo. *Wright.* 1800.

Among the many speeches published with respect to the important question of union, the present one maintains a very distinguished rank. His Lordship considers the subject according to the most enlightened views of the legislator and the statesman. Many of the arguments have, it is true, been used in preceding publications, but here they are arranged in a masterly manner, and produce an impressive effect. He displays a profound knowledge of the history of Ireland, and adduces many strong arguments in favour of the union, from the consideration of former periods in the annals of that country.

Speech of Lord Castlereagh, in the Irish House of Commons, Wednesday, Feb. 5th, 1800, on offering to the House certain Resolutions, proposing and recommending a complete and entire Union between Great Britain and Ireland. 8vo. 1s. 6d. *Wright.*

This speech consists of the proposition of union in its several articles, and of a detail of facts with respect to the revenue, produce, and commerce of Ireland, without the introduction of much argument. His Lordship adverts to some popular mistakes which had been industriously propagated with respect to the effect of the union; such as that it would vacate all leases, and that it was the intention of Mr. Pitt to impose a tax upon every wheel and loom in the country. These misrepresentations he takes the opportunity of correcting, and details the different articles on which it was proposed to found the union, with perspicuity and conciseness.

Political and Military Memoirs of Europe, during the Year 1799. *By T. E. Ritchie. Part I.* 8vo. 6s. *Crosby and Letterman.* 1800.

This publication abounds more in useful documents than in judicious reflections, and impartial considerations. Its chief recommendation to notice arises from the judicious order in which the state papers and public acts of the year 1799 are preserved. As a politician, Mr. Ritchie argues in a very inconclusive manner; and, though

though he professes the most disinterested and candid principles, his remarks are, in a variety of instances, tainted by the intemperate spirit of party. His style is singularly vicious; for, exclusively of grammatical errors, which are numerous, it is debased by frequent examples of quaintness, and false sublimity.

The writer must, indeed, be actuated by a very false taste, who in the simplicity of common narrative, can introduce such phrases as 'the circuit of our sea-girt isle'—'Naval glory soaring beyond the ken of history'—'The pactolean stream of the British treasury sweeping the Tartar and the beastly Siberian from their deserts'—and, 'the ebullitions of political frenzy devastating the fairest portion of Europe.'

A Narrative of the Expedition to Holland in the Autumn of the Year 1799. *Illustrated with a Map of North Holland, and seven Views of the principal Places occupied by the British Forces. By E. Walsh, M. D.* 4to. 1*l.* 1*s.* *Robinsons.* 1800.

The author of this narrative, who 'was among the foremost of those that landed in Holland, and among the last that left it,' appears to have enjoyed abundant means of information, both from his situation with the army, and the various communications made to him by a numerous and enlightened acquaintance. The publication may be justly called a fair and impartial journal, modestly detailed, without any intrusion of the writer's opinions. It is, what every production of this kind should be, a simple relation of facts, judiciously arranged.

The views, which are illustrative of the work, were sketched on the spot, and possess the united attractions of novelty, taste, and variety of effect.

Memoir of the Operations of the Army of the Danube, under the Command of General Jourdan, 1799. *Taken from the Manuscripts of that Officer. Translated from the French.* 8vo. *Debrett.*

In this Memoir, which must be peculiarly interesting to military men, General Jourdan completely vindicates himself from the charge of misconduct, as commander in chief of the army of the Danube. The documents on which he rests his proof, are either official, or of unquestionable authenticity, and he has satisfied every unprejudiced mind, that the losses and defeat of that army are to be attributed to the inattention and shameful incapacity of the late directory.

The plan of military operations prepared by Jourdan, and presented by him to the directory, is peculiarly entitled to attention: and, it is worthy of notice, that the preliminary reflections which he hazards, have been fully justified by subsequent events:—

'The House of Austria,' I said, in this Memoir, 'must have given up every hope of reconquering Belgium, more especially since the cession of Mentz; but it certainly entertains the design of aggrandizing itself in Italy, of destroying the republics which have been created there, of protecting the Kings of Sardinia and Naples, and the Duke of Tuscany; in short, of re-establishing the ancient order of things in that country. There can be little doubt but it proposes to restore the ancient form of government in the Swiss Cantons; and, perhaps, to appropriate to itself a part of them, under the pretext of protecting

the whole. There is every reason, therefore, to presume that the principal strength of this power will be directed to Italy and the frontiers of Switzerland: and that it will but feebly defend that part of the empire which is situated on the left bank of the Danube.—It is equally to be expected, that the King of Naples, the Duke of Tuscany, and the King of Sardinia, will support the interests of the House of Austria, and that they will openly declare in its favour, as soon as circumstances will permit the adoption of such a measure.'

In his plan he proposes, that six armies should be formed and brought into actual service, consisting of 320,000 men; and it appears, from the following extract, that his suggestions were of a very bold nature, and would, if executed in all their details, have, perhaps, endangered the existence of Austria:—

'An army consisting of eighty thousand men, called the Army of the Danube, shall stretch by the shortest line from the Rhine to the Danube.—It shall be protected on the left by the latter river, and on its right by the mountains of the Tirol. It shall be appointed to extend, by a chain of posts, as far as the Ens.

'A fourth army, of forty thousand men, shall proceed from Switzerland to penetrate into the Tirol: and shall be destined to follow the movements of the armies of the Danube and of Italy.

'The Army of Italy, consisting of forty thousand men, shall attack the enemy in the states of Venice, and shall take the direction of Clagenfurt.

'The three last armies being united on the Ens, subject to one Commander in Chief, and in possession of all the roads which lead to Vienna, shall stretch on to the capital of Austria; where a decisive battle will, without doubt, determine the fortune of that state.'

The directory, he admits, adopted the basis of the plan of the campaign which he proposed, but, fortunately for the coalition, neglected the means of ensuring success, by not furnishing the proper number of troops. Their neglect in this respect was the more culpable, as no demand of men had been made which it was not very possible to accomplish, since the legislative body had decreed the funds for raising upwards of four hundred thousand men, while the military conscriptions would have been sufficient to complete the defective corps, and even to form new ones. When Jourdan joined the army, he found that instead of eighty thousand, it was composed of only forty-seven thousand effective men, comprehending all the garrisons, and dispersed on an extensive line, from Dusseldorf to Huninguen; without horses, magazines, and stores, or provisions of any kind. The pay of the troops was alone efficient, but that circumstance is easily explained, since we find, that they took care to pay themselves, by the contributions which they levied on the conquered countries.

According to Jourdan's statement, the French armies of Helvetia and the Danube, did not together exceed sixty-two thousand men, while that under the command of the Archduke Charles, according to the most authentic accounts, as well as the most moderate calculation, amounted to one hundred and twenty thousand fighting men. The details of the operations of the army bear the marks of correctness and impartiality. Jourdan does not treat the directory with any mildness, he accuses them of corruption, incapacity, and tyranny, and calls them "destroyers of public liberty, audacious calumniators, and persecutors of the most virtuous and honest citizens." The Memoir is, in a general point of view, a satisfactory

explanation of Jourdan's conduct, and affords substantial grounds for believing that he made every possible exertion to render the plan of the campaign successful. The language is, however, not unfrequently both intemperate and incorrect.

MEDICINE.

A short Account of the Infectious Malignant Fever, as it appeared at Uxbridge and its Vicinity, in the Summer and Autumn of the Year 1799; *with a detail of the good effects of Yeast and Vital Air, in the different Stages of that Disorder. By a Medical Practitioner.* 12mo. 1*s.* 6*d. Newbery, &c.*

The use of yeast, in fevers denominated putrid, is not a new practice: the utility of its application has been frequently experienced; and its efficacy seems justly ascribable to the quantity of carbonic acid gaz extricated from it by the warmth of the stomach. The short account, published by this anonymous writer, seems, however, to confirm its efficacy, and proves that it is capable of producing very important changes in the animal œconomy.

Upon the accession of debility, the author informs us, he prescribed the inhalation of oxygen gaz; but, as according to his own acknowledgment, he found its conveyance to the lungs pneumatically, extremely inconvenient; and, as it is well known, that the system may be sufficiently oxygenated through the intervention of the stomach, it rather surprised us, that he should not have had recourse to the oxygenated muriate of potash, a remedy derived from the chemical pathology, which not only contains much oxygen, but parts with it very readily; and which, in asthenic affections, has proved so very effectual in the hands of Dr. Garnett, as well as of some other practitioners. Whether the action of the nitric and muriatic acids be, as chemical physicians alledge, likewise ascribable to the same principle, it is, however, certain, that in cases of great debility, superinduced upon typhus, &c. their tonic influence has been found remarkably beneficial. On the whole, the practice of this author appears judicious; and the cases are detailed with apparent accuracy and fidelity. Towards the conclusion, the writer gives us a case of hydro-thorax, cured by the use of digitalis purpurea, whose curative influence in similar cases, as well in phthisical and other affections, seems likely to prove of the most essential benefit to mankind.

Observations on the History and Cause of Asthma; and a Review of "A Practical Enquiry on Disordered Respiration," in a Letter to Robert Bree, M. D. the Author of that Work. By George Lipscomb, Surgeon, at Birmingham. 8vo. 3*s. Johnson.* 1800.

In the Treatise before us, the author appears to combat, with no inconsiderable share of success, many of Dr. Bree's theoretical opinions, contained in an Essay on Disordered Respiration. It is unnecessary to enter into a detail of the arguments which Mr. Lipscomb has adduced in support of the opinion, that an acid acrimony exists in the sanguiferous system of asthmatic patients. We shall

only observe, that those arguments have not produced in our minds a conviction of the truth of his position. The experiments made by Dr. Bache, of Birmingham, upon the different secretions of an asthmatic patient, are, it must be admitted, somewhat favourable to his hypothesis; but one or two solitary experiments are not sufficient to justify any general conclusion.

In our apprehension, neither the formation of saline crystals in the urine, nor the precipitation produced by it in lime water, amount to any thing decisive; in as much as these phenomena have been known to occur in the urine of people who had never shewed the least symptom of an asthmatic diathesis. Equally little can be inferred from the perspired matter having smelt sour; for we can easily conceive, that the union of the acidifying principle of the atmosphere, with a certain portion of the oleaginous matter, extending from the skin, might prove sufficiently adequate to produce the effect in question.

We do not state these objections to the humoral pathology of our author, with the least intention of cavilling, but merely with the view of exciting his attention towards them. At present, we suspend any farther opinion, until a greater number of experiments and observations shall either invalidate or confirm our author's conclusions on this subject.

Respecting the cure of this complaint, the author observes that—

'A *proper idea* of the nature and cause of Asthma, being once established in the minds of practitioners,—the indications for its removal and prevention will become extremely obvious.

'First, to remove the instrument of offence: and secondly, to prevent its regeneration.

'The first, comprises the remedies which are required in the paroxysm.

'The second, those which being used after the termination of the paroxysm, have a tendency to prevent its recurrence.'

The practice, however detailed, does not materially differ from that of other practitioners.

VOYAGES AND TRAVELS.

Sketch of the Life and Literary Career of Augustus Von Kotzebue; with the Journal of his Tour to Paris, at the close of the Year 1790. *Written by Himself. Translated from the German by Anne Plumptre. To which is subjoined an Appendix, including a General Abstract of Kotzebue's Works.* 8vo. *Symonds.* 1800.

This sketch may have been the subject of some interest in Germany, where every production of the author is received with enthusiasm; but it certainly cannot be very attractive here, since it abounds scarcely in any thing but a tedious succession of insignificant circumstances, and in effusions of fancy, which the author would pass upon us for the workings of the heart. He seems to be an enthusiastic admirer of the manner of Sterne; but his imitation of that singular writer betrays him into absurdities, that would disgrace the talents and feelings of a school-boy. If his heart be constantly tortured by every trifling occurrence, it would be impossible for him to survive a calamity even of a common nature. His excessive sen-

sibility is too artificial to make any impression; and convinced, that he has not the art of concealing his purpose, we are often more inclined to smile at, than to sympathise with him in his sorrows.

The sudden death of his wife, whom he tenderly loved, drove Kotzebue to Paris, in the autumn of the year 1790, and the account of his residence there for half a year, is uninstructive and unentertaining. It appears to be a kind of sacrifice offered to the memory of his dear *Frederica*, who accompanies him in all his translations, his contemplations, and amusements. Of Paris he knew very little, and what he knew is incorrectly told. His own account of his book will form the best description of it:—"It was my design to state to thee, compassionate reader, what thou wert to expect in this book. It is a tour to Paris, yet it has no resemblance to the common mass of tours, since I saw nothing, but my lost wife?—she followed me every where!—she then must be almost my only theme.' Kotzebue has kept his word, and the principal occupation of the *compassionate* reader will be to condole with him, throughout almost every page of the *flight to Paris*.

Journal of a Voyage performed in the Lion extra Indiaman, from Madras to Columbo and Da Lagoa Bay, on the Eastern Coast of Africa; (where the Ship was condemned) in the Year 1798. *With some Account of the Manners and Customs of the Inhabitants of Da Lagoa Bay, and a Vocabulary of the Language. By William White, Esq. Embellished with Plates.* 4*to. Stockdale.* 1800.

Da Lagoa Bay, though often frequented by British and American whalers, has not been the subject of particular enquiry with respect to the manners and customs of the inhabitants. The author's remarks, and the vocabulary of the language, must prove highly useful to those who may have occasion to touch at the Bay, or may be desirous to prosecute further enquiries.

NOVELS, ROMANCES, &c.

The Child of Hope; or, Infidelity Punished: a Novel. By a Lady. In Three Vols. 12*mo. Vernor and Hood.*

Sensible, moral, and entertaining; but without much originality, either of character or remark.

Mystery, a Novel. In Two Vols. By Francis Lathom, Author of Men and Manners, &c. &c. 12*mo. Symonds.*

A very amusing production; at the same time inculcating just sentiments of human conduct, and furnishing food for those who prefer mystery to plain morality.

Zimas, the African. Translated by the Rev. Weeden Butler, M. A. of Sidney Sussex College, Cambridge. Small 8*vo. Vernor and Hood.*

This is an admirable story, and a most powerful appeal to humanity against the practice of slavery. We shall not envy the feelings of the man who can read it without emotion, or even without tears.

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It

It is dedicated (though not by name) to the modern *Thalia*, who is implored to use her influence in a certain quarter, that the claims of lucre may no longer prevail against the cries of human woe.

Memoirs of the Life and Travels of the late Charles Macpherson, Esq. in Asia, Africa, and America. Illustrative of Manners, Customs, and Character; with a particular Investigation of the Nature, Treatment, and possible Improvement of the Negro in the British and French West India Islands. Written by himself, chiefly between the years 1773 *and* 1790. 12*mo.* 3*s.* 6*d.* *Vernor and Hood.*

The purpose of this book differs from that of the foregoing, in as much as it only recommends a well-regulated treatment of slaves. The narrative is entertaining, and in some parts very affecting; but it is so profusely strewed throughout with *vulgar oaths*, as in our opinion to render it useless to a very numerous class of readers. We do not doubt that all the swearing we allude to occurred in the conversation and exclamations of the parties characterized; but there could have been no impropriety in the editor's suppressing all or the greater number of the oaths.

The volume before us is only the commencement of the work; which we think may deserve to be published complete; but, unless attention be paid to the fault we have so strongly censured, the editor had better throw the MS. behind the fire.

The Little Family. Written for the Amusement and Instruction of Young Persons. By Charlotte Sanders. 12*mo.* *Maxman.*

Of such books as these, it is but justice to say, that they do honour to the hearts and minds of their writers, and cannot fail of promoting the virtue and happiness of their readers. All the best feelings of our nature are here cherished in the young mind; and useful knowledge and true virtue are agreeably inculcated through the medium of an entertaining narrative.

Selina. A Novel, founded on Facts. By a Lady. In Three Vols. 12*mo.* *Law.*

A very interesting tale, and sufficiently within the pale of probability to induce our belief of its being founded on facts, as the title expresses. Many useful lessons may be learned from the perusal of this novel; which we therefore recommend to the public as the production of a very sensible and unassuming writer.

Physiognomical Travels, preceded by a Physiognomical Journal. Translated from the German of J. C. A. Musæus. By Ann Plumptre. To which is prefixed, A short Sketch of the Life and Character of the Author, by his Pupil Kotzebue. In Three Vols. 12*mo.* *Longman and Rees.*

We can promise our readers much pleasure from the perusal of this Physiognomical Olio. For variety of incident, and a judicious mixture of sentiment and humour, few modern publications from the Continent will be found to equal it. Not having the original before us, we do not know to what extent Miss Plumptre has carried her omissions

omissions or alterations; but from what she has retained, we are induced to believe that she has exercised her judgment with moderation.

Adeline St. Julian; or, The Midnight Hour. A Novel in Two Vols. By Mrs. Anne Ker, Author of the "Heiress di Montalde," &c. 12mo. *Kerby, &c.*

To the lovers of dungeon scenes and spectres, this work cannot fail to be interesting; but, if read with attention by any one, profit as well as pleasure may result from its contents.

POETRY.

*Review of Poetry, Ancient and Modern: A Poem. By Lady M******.* 4to. *Booth.*

In about 400 trochaies, her ladyship happily discriminates the various merits of the principal poets of different nations, from Homer to Dr. Johnson. The poem is addressed to her son, whom we must suppose a child of more than ordinary capacity at six years old.

> 'Twice three summers now have shed
> Their warm sunbeams o'er thy head.'

It will, however, certainly be more likely to interest one of ten or eleven.

With pleasure we could transcribe several passages of this pleasing and judicious production, for the gratification of our readers; but our limits restrict us to the following:—

> 'Thee, lov'd boy, no cares molest,
> Shade thy brow, or heave thy breast;
> Or if cares should discompose,
> Like the dew-drop on the rose,
> Or like clouds before the wind,
> Light, they leave no trace behind.
> Genuine delights are thine,
> Mirth and innocence divine,
> Cherub health of florid hue,
> Quick surprise for ever new,
> Frolic fancy, gay and free,
> Gilds the rapid hours for thee.
> Happy age, to grief unknown!
> Happy age, but quickly flown!
> Soon thy sports thou must resign,
> Studious labour then is thine;
> Far from every youthful play
> Grave instruction points thy way:
> Science, rich in ancient store,
> Spreads for thee her classic lore:
> Armed with magisterial rage
> Pedants guard the mystic page,
> Urging on thy tardy flight
> To distinction's steepy height.

Rough

Rough is learning's arduous road,
Yet with brightest flowrets strow'd,
Flowrets, 'mid the waste of time,
Blooming in eternal prime.
Poesy, with pleasing guile,
Oft shall chear each graver toil,
And by fiction lead thy youth
To the sense of moral truth.
When, enraptur'd, you rehearse
Matchless Homer's glowing verse,
While his artful muse by turns
Chills with fear, with ardour burns,
Melts to pity's softened state,
Or inspires with generous hate;
Let th' instructive tale impart
Virtuous caution to thy heart:
Let the ten-years fatal war
Teach thee early to beware,
Nor to passion's dangerous sway
Yield thyself a willing prey.
Thus, had censual Paris strove
To o'ercome his guilty love,
Lawless Helen had remained
Honour'd in her native land:
Valiant chiefs, untimely slain,
Had not pressed the hostile plain:
And, undrench'd in royal blood,
Troy's illustrious towers had stood.
Oft entranc'd thou shalt admire
Pindar's wild eccentric fire,
Borne on fancy's rapid wings,
Swifter than the theme he sings,
Hesiod, who to thought refin'd
Purity of diction join'd,
Anacreon, whose lyric lay,
Ever graceful, ever gay,
Celebrates in festive scene
Wine's young God, and Beauty's Queen,
Sappho's bright poetic flame,
Of her sex the pride and shame,
Bion, o'er whose laureate hearse,
Moschus mourn'd in sweetest verse,
Theocritus *, whose polish'd sense
Shines in simple elegance,
While he paints in valleys green
Joys that wait the rural scene,
Sophocles, of lofty thought,
And the Bard with pathos fraught,
Who recites the direful fate
That attends fraternal hate.—

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* The beauties of this and the three last-named writers never were more pleasingly displayed than in a prose translation of select pieces from each, lately published by Mr. Du Bois, who has happily caught the true spirit of pathos in which they were conceived, and, unflattered by rhyme, has been able more correctly to preserve, not the ideas only, but the very expressions of the original writers.—See our Review vol. 2. page 217.

O, may

O, may ne'er such hate accurs'd
In my children's breasts be nurs'd,
But a mutual constant love
Cheer those ills which all must prove.'

The Summer's Eve; a Poem. By John Bidlake, A. B. Chaplain to His Royal Highness the Duke of Clarence, and Master of the Grammar-School, Plymouth. 8vo. 4s. *Murray and Highley.*

Though there are great inequalities in the poetry of Mr. Bidlake, the poem, as a whole, does great credit to his fancy and judgment. He frequently starts ideas that could only be conceived in the mind of a poet, and expresses them in appropriate language. Here and there, however, he flags, and the consequence is, that we find some lines prosaic, and others where the measure has been too little attended to. Some pretty etchings adorn and illustrate the poem, which will be read by few persons of taste without gratification.

A Poetical Review of Miss Hannah More's Strictures on Female Education: in a Series of Anapestic Epistles. By Sappho Search. 8vo. 2s. 6d. *Bush, Ipswich.*

A wretched attempt to weave a web in the loom of Mr. Anstey, the author of the New Bath Guide. Of all the imitations that we have seen of that pleasing production, the present is among the feeblest.

O imitatores, servum pecus; ut mihi sæpè
Bilem, sæpè jocum vestri movere tumultus.

There are scarcely three lines together in the whole poem where propriety of emphasis or accent is not sacrificed to accommodate the measure.

THE DRAMA.

The Positive Man. In Two Acts. Performed at the Theatre Royal, Covent Garden, in 1784.

The Farmer. In Two Acts. Performed at the Theatre Royal, Covent Garden, in 1787.

The Positive Man. In Two Acts. Performed at the same Theatre. All by John O'Keeffe, Esq. 8vo. 1s. *each. Longman and Rees.* 1800.

These productions have been already published by the author, but are now presented to the public by the manager. On the writings of an author who has so largely contributed, without any detriment to sound morality, to soothe the solicitudes of life, and relax the brow of care, it would be ungenerous to exercise unqualified rigour of criticism. The pieces before us have delighted the public on the stage, and are capable of affording much amusement in the closet. They are all remarkable for the pun, the quibble, and the eccentric humour, which first introduced the author to popularity. The works of O'Keeffe have proved most profitable to managers, actors, and printers; but he is, we are concerned to observe, reduced to a very scanty means of subsistence, and—

"Deserted at his utmost need,
By those his former bounty fed."

The Egyptian Festival, an Opera, in Three Acts; as performed at the Theatre Royal, Drury Lane. Written by Andrew Franklin. 8vo. 2*s*. *Ridgeway.* 1800.

It is justly observed by the author in his Preface, that for scenic grandeur, musical knowledge, and scientific singing, few operas have been more highly distinguished than the Egyptian Festival. It was certainly exhibited with uncommon splendour, and the fascinations of the eye and the ear have been rarely combined with a happier effect. It is singularly difficult to produce any thing like literary excellence in a production of this nature, where the talents of the author are frequently made subservient to the caprice of the composer, and scenes are sometimes introduced to gratify the taste and peculiar fancy of the machinist. Whatever success may attend the representation of an opera blended with *spectacle*, it must lose much of its influence in the closet, when the charms of the musician and the singer, and the admirable sketches of the painter, are no longer thought of. But Mr. Franklin appears to have laboured under additional disadvantages, as we learn, that the piece was expressly written to display the powers of Madame Mara. He has therefore been more fettered than his cotemporaries in compositions of a similar kind. With all these difficulties, the Egyptian Festival can claim an equal rank in the public estimation with many of the most favourite operas of the day.

The plot does not possess much interest, but it is judiciously varied with respect to incident, and has the rare merit of edifying morality. Tyranny is punished and virtue rewarded. There is consistency, but not novelty of character. The dialogue is generally suited to the occasion, and the poetry is remarkable for strength, spirit, and ease of expression, with metrical correctness, and melody of numbers. It is also interspersed with some excellent epigrammatic points.

The author has, in his Preface, preferred a charge against the conductor of a public print, which we extract, on account of its singularity:

'These remarks, it is proper to observe, are of a GENERAL nature—they are not specific—they are not intended to apply to any particular case; all the *respectable* newspapers, and other vehicles of periodical criticism, have, in the aggregate, dealt fairly with the Opera, and estimated its merits on the principles here advanced. On this point, with the exception of a paper called the *Times*, the Author has no cause of complaint. The *Conductor* of that insipid print has manifested, indeed, a spirit of hostility, which, had it been more ably directed, might have made some impression on the object of his hate. But fortunately the powers of his head are as contemptible as the means are *base* and *unmanly*, by which he emits from his *masked battery* his diurnal slanders. He has, for want of argument, descended, if *he* could descend, to *falsehood* and personality. The Author does not quarrel with him for the former; for it would be cruel to deprive him of his *consistency*. For the latter, the calumniator has his best thanks; for it would be to him a mortifying and distressing circumstance, did any one action of his life correspond with the sentiments, accord with the feelings, or entitle him to the esteem or approbation of an anonymous slanderer!'

Speed

Speed the Plough; a Comedy in five Acts. As performed with universal Applause at the Theatre Royal, Covent Garden. By Thomas Morton, Esq. The fourth Edition. 8vo. 2*s*. *Longman and Rees.* 1800.

The popularity which this comedy enjoys has been justly deserved; for, in point of sprightly wit, genuine humour, highly yet naturally finished character, and exquisite pathos, it ranks with the best production of the modern theatre.

The incidents are too diversified to relate, and a bare sketch of the outline of the plot will be sufficient to shew the spring of action and the source of interest.—Two brothers, in an early period of manhood, are attached to each other by the most inviolable ties of friendship. The elder, Sir Philip Blandford, enamoured of a lady who, apparently, returns his love, imparts his passion to his brother, by whom she his already pregnant. On the evening preceding their intended marriage, Sir Philip discovers her in the embraces of his perfidious brother, and agitated by rage and jealousy, stabs the traitor. The body is carried off, and the lady is soon after delivered of a son, who is brought up at farmer Ashfield's, in the neighbourhood, without any knowledge of his parentage. Sir Philip hurries abroad, marries, and has a daughter, but, unable to forget the death of his false brother, he rushes into every dissipation after the death of his wife, and loses the chief part of his fortune to a mysterious character of the name of Morrington. After an absence of twenty years, he returns to England for the purpose of marrying his daughter to the son of a rich baronet, and re-visits the castle in which he stabbed his brother. Here he finds the son of his first beloved but faithless mistress, and persecutes him by every possible means.

This son is animated by the noblest sentiments, renders himself the object of general admiration, and, at length, disarms Sir Philip of his prejudices. He is admitted to his friendship, and Morrington is discovered to be the brother who was supposed dead. His life appears to have been one of atonement and retribution; the brothers are reconciled, and the piece concludes with the union of their son and daughter. The under-plot is happily managed, and abounds in entertaining and affecting incident.

In the progress of the fable Mr. Morton has occasionally 'outstepped the modesty of nature;' but he has evidently done so to give a happy scope to natural merriment. One of the finest delineations of English rusticity, either in the present or any other time, is the character of farmer Ashfield. It is not new, but it is complete. Nothing can be added to it; nor, should any thing be taken away. The scenes are, alternately, lively and grave; humourous and pathetic. Many of the passages are distinguished for refined but vigorous moral sentiment, calculated to rouse the feelings of the dullest and excite the noblest emotions of the human heart. We shall terminate our remarks with a short extract, as a specimen of the generous feelings and natural *logic* of farmer Ashfield, who 'argufies the topic' whether he shall comply with the commands of Sir Philip, and turn a friendless young man out of his house:—

'*Sir Philip.* I am not apt to trifle—send him instantly from you or take the consequences.

'*Ash.* Turn out Henry! I do vow I shou'dnt knaw how to zet about it—I should not indeed Zur.

'*Sir Philip.* You hear my determination. If you disobey, you know what will follow—I'll leave you to reflect on it. [*Exit.*

'*Ash.* Well, Zir, I'll argufy the topic, and then you may wait upon me, and I'll tell ye.—(*Makes the motion for turning out.*)—I shou'd be deadly awkward at it vor zartain—however, I'll put the case—Well! I goes whiztling whoam—noa, drabbit it! I shou'dn't be able to whiztle a bit, I'm zure. Well! I goes whoam, and I sees Henry zitting by my wife mixing up someit to comfort the wold zoul, and take away the pain of her rheumatics—Very well! Then Henry places a chair vor I by the vire zide, and zays—"Varmer, the horses be fed, the sheep be folded, and you have nothing to do but to zit down, smoke your pipe, and be happy!" Very well!—(*Becomes affected.*)—Then I zays—"Henry, you be poor and friendless, zo you must turn out of my house directly." Very well! Then my wife stares at I—reaches her hand towards the vire place, and throws the poker at my head. Very well! Then Henry gives a kind of aguish shake, and getting up, sighs from the bottom of his heart—then holding up his head like a king, zays—"Varmer, I have too long been a burthen to you—Heaven protect you, as you have me—Farewell! I go." Then I says, "If thee doez I'll be domn'd!"

A Defence of the Profession of an Actor. 8vo. 1*s.* 6*d.* *Miller.* 1800.

The pamphlet before us furnishes a very short but correct summary sketch of the history of the stage from the earliest periods to the present time, and abounds in many just remarks and conclusive arguments in vindication of a profession which, notwithstanding the illiberal calumnies of the bigot and the fanatic, must be generally considered as an ornament of polished society. To almost every *idea* of the author we give our unqualified assent, and we, therefore, the more seriously regret that his language is too pompous and inflated. He who writes for the stage writes for all mankind; and he who defends the stage should be intelligible to the meanest capacity. The author appears to be both a scholar and a correct thinker; if he would be an esteemed writer, he must discard such language as that which follows:—

'Music has been degraded to the most disgraceful purposes; and Philosophy, that sublime being, which, when led by the hand of Newton, marched the eternal round of space, and drew up the adamantine curtain which had so long obscured the universe; she who, impelled by the immortal Locke, sought through the infinite world of mind the incomprehensible capabilities of the soul, till they conducted her from the ethereal spirit of men up to the everlasting beatitude of Deity; this fair daughter of Heaven is now wrested from the foot of that immortal throne where she sat adoring; and, under the influence of those powers of darkness which have lately engloomed the world, is forced by demoniac potency, to steep the aconite of death in her cup of instruction.'

MISCELLANEOUS.

A general History of Quadrupeds. The Pictures engraved on Wood by T. Bewick. The fourth Edition. 8vo. 10*s.* 6*d.* *Robinsons.* 1800.

That branch of natural history termed zoology constitutes a department of knowledge, equally well adapted to afford entertainment, as to convey instruction to the mind of the reader; but, unfortunately,

unfortunately, it has hitherto been rendered too inaccessible to the bulk of mankind, by the expensive form in which books, for the most part professedly written on this subject, have appeared. The present publication, however, furnishes, at a reasonable rate, a popular description of savage and domestic quadrupeds; which is greatly enhanced by beautiful representations of the different animals from engravings on wood, by Bewick, surpassing every thing of a similar kind lately executed. To the brief description of each animal, an account is occasionally superadded of its habits and character; with such appropriate anecdotes as tend to illustrate and explain its history.

In order to characterize the nature of the work, we shall select what we conceive at this moment an interesting specimen:—

'The Bull Dog is the fiercest of all the Dog kind, and is probably the most courageous creature in the world. It is low in stature, but very strong and muscular. Its nose is short; and the under jaw projects beyond the upper, which gives it a fierce but unpleasing aspect.—Its courage in attacking the bull is well known: Its fury in seizing, and its invincible obstinacy in maintaining its hold, are truly astonishing. It always aims at the front; and generally fastens upon the lip, the tongue, the eye, or some part of the face; where it hangs, in spite of every effort of the Bull to disengage himself.

'The uncommon ardour of these Dogs in fighting will be best illustrated by the following fact, related by an eye-witness; which at the same time corroborates, in some degree, that wonderful account of the Dogs of Epirus, given by Elian, and quoted by Dr. Goldsmith in the history of the Dog:—Some years ago, at a bull-baiting in the North of England, when that barbarous custom was very common, a young man, confident of the courage of his Dog, laid some trifling wager, that he would, at separate times, cut off all the four feet of his Dog; and that, after every amputation, it would attack the Bull. The cruel experiment was tried, and the Dog continued to seize the Bull as eagerly as if he had been perfectly whole.

'Of late years this inhuman custom of baiting the Bull has been almost entirely laid aside in the North of England; and, consequently, there are now few of this kind of dogs to be seen.

'As the Bull-Dog always makes his attack without barking, it is very dangerous to approach him alone, without the greatest precaution.'

The engraved figures amount to nearly two hundred and fifty; and are, for the most part, accompanied with appropriare and picturesque scenery.

The Art of making and managing Cyder; deduced from rational Principles and actual Experience. By Abraham Crocker, M. S. A. 8vo. 1s. *West and Hughes.* 1799.

An excellent practical treatise, the perusal of which we earnestly recommend to the inhabitants of all our cyder countries. It contains many useful suggestions which are not to be found in any previous publication; and we are convinced, were the principles contained in this short essay generally known, that they would tend to the certainty and perfection of the art of cyder-making.

Of

Of Education founded upon Principles. Part the First. Time; previous to the Age of Puberty. By Thomas Northmore, Esq. 12*mo. Reynolds, &c.*

We find in this production so much originality of thought on the important subject of education, practical as well as theoretical, that we recommend it with perfect confidence to the attentive perusal of all who are interested in its object.

The author's thorough acquaintance with the Grecian and Roman writers is manifest throughout this volume, which, as the title-page expresses, is only the commencement of his plan. We earnestly hope, that public encouragement will not be wanting to induce him to persevere in a pursuit so likely to be permanently beneficial to the world.

Original Letters of J. J. Rousseau, to M. de Malesherbes, M. D'Alembert, Madame la M. de Luxembourg, &c. &c. with a Fac Simile of Rousseau's Hand-writing, and an original Military Air of his Composition. Also, Original Letters of Butta Fusco and David Hume. Translated from the French. 12*mo. Symonds.*

These Letters are pleasing memorials of poor Rousseau; the extreme sensibility of whose heart, with the occasional aberrations of his mind, are strongly pictured in them. Few readers will be able, we think, to peruse these epistles without admiring and pitying the writer. A good portrait is prefixed; and it is not possible to look on it with attention, without acknowledging the truth, in one instance at least, of the science of physiognomy.

The Beauties of Kotzebue; containing the most interesting Scenes, Sentiments, and Speeches, &c. in all his admired Dramas. Freely translated; *connected and digested under appropriate heads, alphabetically arranged: with Biographical Anecdotes of the Author; a Summary of his Dramatic Fables, and Cursory Remarks. By Wally Chamberlain Oulton.* 12*mo. Crosby and Letterman.*

This is a very copious collection of extracts from the numerous Plays of the famous German dramatist of the present day, and not injudiciously compiled. There is, however, an expression in the title-page, which might lead the reader to suppose that the contents of the volume had been translated from the original by Mr. Oulton; whereas our examination leads us to conclude, that every page is printed from some previously published translation. We do not mean to say, that there is any fault in this; but the words *freely translated* in his title has called forth the observation. We think too, that in several instances Mr. Oulton has not resorted to the *best* of the translations for his materials.

Angling

Angling in all its Branches, reduced to a complete Science: being the Result of more than Forty Years real Practice and strict Observation throughout the Kingdoms of Great Britain and Ireland, &c. By Samuel Taylor, Gent. 8vo. *Longman and Rees.*

This is evidently the work of a perfect master in the art of Angling; and, after a careful inspection of the whole volume, we venture to express our confident opinion, that it will be found of more practical utility to the lovers of the sport, than all the productions of a similar kind that have before been published.

Mr. Taylor minutely describes all the rivers, lakes, and other principal waters in almost every county of England, Scotland, and Ireland; what fish they respectively produce, and the most advantageous parts of them for sport. In the second place, he treats of all the different kinds of fish taken by angling, and explains their natures, haunts, seasons, spawning-times, baits, biting-times; and gives instructions how to angle for each. His third object of attention is artificial flies, and he gives ample instructions for the making and management of various sorts. We think a good *Engraving* of the beautiful insects here described for imitation, would have been a very useful accompaniment.

The work is dedicated to Lord Dundas; and introduced by a preface, in which the author has used a stile of egotism and self-sufficiency that is far from becoming. Something of this, indeed, appears occasionally in the body of the work; and, we must say, disfigures it wherever introduced.

We have not been sparing in our praise of the real merits of Mr. Taylor's book: and therefore trust, that we may freely recommend the expunging of such passages as he will readily perceive we allude to.

A Summary of Universal History; in Nine Volumes. Exhibiting the Rise, Decline and Revolutions of the Different Nations of the World, from the Creation to the present Time. Translated from the French of M. Anquetil, Member of the National Institute of France, and Correspondent of the Academy of Sciences and Belles Lettres. 8vo. *Robinsons.* 1800.

To those who either do not wish, or have not time, to go through the sixty volumes of our English Universal History, the present work must prove a very valuable acquisition. It is in fact an abridgement of that excellent compilation, and is formed upon the same plan. Although much has been necessarily left out by M. Anquetil in a compression of sixty volumes into nine, he has carefully preserved and arranged in a judicious order, the most interesting events which have occurred from the earliest periods to the present moment. In his continuation of the modern history of the kingdoms and states of Europe to a very recent date, he displays a rapid but affecting view of the momentous transactions of which they have lately been the theatre. His narrative is concise, spirited, and

natural, and his reflections are impartial and generally just. Notwithstanding the reasons assigned by the translator, we regret the omission of the author's preface. The only passage which is retained, we shall extract as an animated and pathetic description of revolutionary misery and horror.

'It is nearly ten years since I undertook this work, which has not only employed me agreeably, but often greatly interested me by the frequent resemblance of the events I was describing to those which daily passed before my eyes. I even incline to believe it was the presence of objects so similar to those pourtrayed in ancient history, that has sometimes given to certain parts of the narrative a vivacity and a warmth, of which, possibly, it might otherwise have been destitute.

'It is, I am convinced by experience—it is amid the vortex of a revolution, seated on the ruins it accumulates, in the gloomy solitude of a dungeon, beneath the menacing axe of the executioner, that we may read with real profit the history of those perfidies and phrensies by which the world has been involved in misery, and drenched in blood.

'Could, for example, any doubts be entertained with respect to the extent and horrors of the proscriptions of Marius and Sylla; the cool and insulting iniquity of the tribunal of Præneste; the victims hurried in crowds to the sword of the executioner, or torn to pieces by the multitude: the assassination of four thousand men murdered so near the senate that their cries of despair and agonizing groans were heard by that assembly;—all such doubts must vanish at the sight of our revolutionary tribunals; our funeral carts dragging to death the old man and the youth, the mother and the daughter, the newly married husband and his blooming bride, while the multitude looked on with stupid or ferocious eye, at the sight of the pits and caverns which yawned to receive the cardases; the bodies yet palpitating hurried away by the rivers, or those they whelmed, chained together, beneath their waters; the proscribed murdered in prisons: the wretches exposed without defence to the thundering engines of war, who fell at every volley dead or dying, or only rose to be dispatched by their barbarous guards; while monsters—I shudder at the thought—exulted in these scenes, and forbad, nay cruelly punished, every symptom of compassion. All these facts, when we are witnesses to them, present to our eyes what is sometimes comprized in two pages of history!

'As for myself, after the mournful meditations excited by the reading of these pages, I usually found in the succeeding encouragement for hope. I was like a traveller, who, surprized in the midst of a forest by the tempest, hears the thunder roar, and the winds howl among the trees, some of which are violently bent above his head, while others are torn up by the roots with a dismal crash; yet still he advances, till he at length perceives some rays of serenity which revive his hopes. In like manner, far from suffering my progress to be arrested by the storm, I was only the more ardent to continue my course, and hastened to finish a scene of horror, to trace one more consoling. These alternations of fear and hope at length subsided into a full confidence in HIM who sports with the projects of men, and sinks the abyss at the foot of the throne erected by ambition: and from this confidence resulted resignation, and, excepting a few moments of disquietude, perfect tranquillity.'